**The Index to the Manual**

|  |  |
| --- | --- |
| **Page Section** | **Location** |
| 2 Greetings from Paul to Timothy | 1:1-2 |
| 2 False teachers at Ephesus | 1:3-7 |
| 3 The purpose of the law | 1:8-11 |
| 4 Paul and the gospel | 1:12-17 |
| 5 Faith and conscience | 1:18-20 |
| 7 Prayer for all people | 2:1-4 |
| 8 One God and one way to him | 2:5-7 |
| 8 Instructions to men and women | 2:8-15 |
| 13 What an elder must be like | 3:1-7 |
| 17 What a deacon must be like | 3:8-13 |
| 18 The church of the God who lives | 3:14-16 |
| 21 Warning against false teachers | 4:1-5 |
| 22 How to guard against what is false | 4:6-16 |
| 27 About personal attitudes and relations | 5:1-2 |
| 27 Care of widows | 5:3-16 |
| 31 Honor and responsibility of elders | 5:17-25 |
| 34 Servants and masters | 6:1-2 |
| 34 More about false teachers | 6:3-5 |
| 35 Dangers of wealth | 6:6-10 |
| 36 Instructions to Timothy | 6:11-16 |
| 38 Advice to wealthy persons | 6:17-19 |
| 39 Final appeal to Timothy | 6:20-21 |

**Chapter 1**

**1 Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus**

1. Paul begins in the usual style. He identifies himself as the author, the apostle.
2. He then shows the authority he has comes from God and Jesus.

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

1. Timothy was his son in the faith. Paul converted him, and gave him “on the job” training in mission work.
2. Paul is bringing him up in the nurture and admonition of the Lord.
3. The usual greeting of Grace, mercy and peace is common in Paul’s writings.

**3 As I urged you when I went into Macedonia--remain in Ephesus that you may charge some that they teach no other doctrine,**

1. Timothy was left behind in Ephesus as Paul traveled into Greece.
2. There were some doctrinal issues that Timothy needed to correct and expel.
3. There is a general rule here – TEACH NO OTHER DOCRINE.

**4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.**

1. Fables are fictitious stories. Parables are actual events or events that are common to the listener. Both fables and parables usually teach or illustrate a truth. Both take the understood to explain that which is not understood.
2. What was wrong with tracing your genealogy? Nothing wrong with seeking to know the history of those in your bloodline.
3. The problem is in claiming special authority or power because of your heritage.
4. The real issue is disputes that cause strife. We ought to teach so others are encouraged.

**5 Now the purpose of the commandment is love from a pure heart, *from* a good conscience, and *from* sincere faith,**

1. Conscience is a trained reflex. We learn to react to fire. We learn to react to what we have been taught is wrong. Conscience is good – if it properly trained.
2. Sincere (unfeigned – KJV) faith is a must. Are there areas of our worship and service to God that are not sincere? Communion? Prayer? Singing?

**6 from which some, having strayed, have turned aside to idle talk,**

1. We can stray away from the sincere faith. We can be turned aside from the truth.
2. Idle talk (vain jangling – KJV) is talk that is does not produce good.
3. The jangling is not jewelry, but worthless chatter.
4. Study Matthew 12:36.

**7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.**

1. Sadly, there are teachers and preachers that do not know what they are teaching. They can teach what a text book says but not more because they do not really KNOW what they are teaching.
2. Study, learn, do the research BEFORE you try to teach or preach to others.
3. Preachers are to study to be assured of what they are saying. This is becoming a problem in the church today. Just download something off the internet and teach it is not the work of the preacher.

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

**9 knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,**

**10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,**

1. If everyone would live an upright and moral life – we would not need all these laws. Laws are written because men and not behaving. We only need laws about murder or stealing because men kill and steal.
2. Profane is an interesting word. The original meaning was “far from the temple”. It was used to keep the worldly and wicked away from the temple during times of worship and ceremony.
3. Here is one of the long list of sins in the New Testament:
	1. **Murderers of fathers and mothers** – The murder of parents is lower than murder done in anger.
	2. **Manslayers** – This is the act of intentional taking of human life.
	3. **Fornicators** – This word includes all sexual acts outside of a proper marriage. The word includes adultery, rape, incest, homosexuality, and many other depraved forms of sexual activity.
	4. **Sodomites** – Male with male sexual activities. See Romans 1:27.
	5. **Kidnappers** – Most kidnappers were stealing people for sexual uses or in the slave trade.
	6. **Liars** – Speaking what one knows to be false is a lie. The intent of liars is to deceive and lead astray.
	7. **Perjurers** – Perjury is worse because it is a lie told under oath to speak the truth.
	8. **Any other thing contrary to sound doctrine** – This phrase is similar to the one in Galatians 5:21 – and such like. The full and complete list would be long indeed.
	9. **NOTE**: This list includes only three sins – murder, fornication, and lying.

**11 according to the glorious gospel of the blessed God which was committed to my trust.**

1. Sound doctrine is contained in the glorious gospel.
2. Sound – is from the idea of healthy, with no disease.
3. Paul was given this message to be taught, preached, and written.

**12 And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting *me* into the ministry,**

1. Jesus had enabled Paul. He had the ability, skill, talent and strength to do this work for Jesus.
2. Jesus counted him faithful. Jesus saw him as dependable and trustworthy.
3. Jesus put him into the ministry.

**13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief.**

1. In spite of – Jesus loved him, trusted him, had confidence in him and counted him faithful. However, the background of Paul was not good.
2. He was a blasphemer – He spoke against Christ and the church.
3. He was a persecutor – See Acts 9:1; Acts 22:4; Acts 26:11.
4. He was an insolent man – Albert Barnes says, “There was wicked and malicious violence, an arrogance and spirit of tyranny in what he did, which greatly aggravated the wrong that was done.”
5. It was done in ignorance – We all have done things wrong because we did not know any better. Jesus prayed for those who crucified him. “Father forgive them for they know not what they do.”
6. It was done in unbelief – Even in the things where he had some knowledge, he had chosen to reject them. Paul knew the prophecies about Christ in the Old Testament but refused to believe that they applied to Jesus.

**14 And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.**

1. The important lesson for us is this – No matter how bad we have been, what horrible things we have done – we can be loved, saved, forgiven.
2. Paul understood what he used to me and how greatly he had changed.

**15 This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.**

1. Faithful saying – This phrase occurs 4 times in the New Testament – all in the letters to Timothy and Titus.
2. This is something that is to be accepted, believed and embraced by all men.
3. Jesus came to save sinners. In one short sentence Paul gives the purpose of God coming in the flesh, living among men and dying on the cross.
4. Paul continues to humble himself as he realizes he was not just a sinner. He was the chief of sinners. He saw himself as the worst of the worst.

**16 However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.**

1. In contrast to his past life of sin, Paul sees the changes that have taken place in his life. Not first in time, but first in importance in his life was mercy.
2. **Mercy** – The idea of mercy is to be punished less than we deserve. A person who is guilty of a crime will ask the judge for mercy – a lighter sentence.
3. **Longsuffering** – Patience is a great attribute of God. He is patient while we wonder deeper into sin. He waits for us to hit bottom and realize that we need help and forgiveness.
4. **A Pattern** – Like a pattern for a garment or the blueprint of a building, it is the pattern to be followed. The New Testament is our pattern.
5. **Everlasting life** – Jesus came to give us eternal life. (John 10:10)

**17 Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen.**

1. **King** – Jesus is the King of kings, He is King of His Kingdom, the church
2. **Eternal** – Not temporary. Eternal, everlasting, forever and all equal terms.
3. **Immortal** – Jesus is a King that will not be replaced. He will not die and be replaced by another.
4. **Invisible** – See 1 Timothy 6:16 and John 1:18.
5. **Wise** – We can also have wisdom. This passage does not mean the God has wisdom and no one else can. The phrase says the God only has wisdom. That means he does not have any thoughts or actions that are not wise.
6. **Honor** – We must show respect to God. God seeks from us respect for Him, His power and His majesty.
7. **Glory** – He must receive the praise. God is worthy of all praise. Sing praises to the Lord. Glorify God in your life. Give Him the glory for answered prayers.
8. **Amen** – This is a strong affirmation of agreement.

**18 This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare,**

1. **Paul gives us a charge**. This is not a purchase on a credit card. The charge is a command, order that must be obeyed.
2. Paul had made statements of teaching and prediction about Timothy. Here he is reminded of those teachings.
3. **Wage a good warfare.** We are at war. We must be good soldiers. We must fight the good fight of faith. Just look at the world today – abortions, same sex marriage, many living together without marriage, high murder rate – all remind us on a daily basis that we are in a war.

**19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,**

1. Paul says to fight in this war requires two important things:
	1. **Faith** – Don’t lose faith. It looks like we might be losing, but God is still in charge and God will win.
	2. **Good conscience** – Make sure your life and conscience are clear.

**20 of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.**

1. **Hymenaeus –** He is mentioned one other time – 2 Timothy 2:17.
2. **Alexander** – He is also mentioned in 2 Timothy 4:14
3. **Delivered to Satan –** When all attempts to teach, exhort and rebuke have failed to bring about repentance, we simply turn them over to Satan. This is similar to what God did with sinners in Romans 1. (God gave the up) This is what we are to do with the unrepentant sinner. (1 Corinthians 5:5)
4. **Learn not to blaspheme –** Thayer give this definition for blaspheme – to *vilify*; specifically, to *speak* *impiously:* - blaspheme, defame, rail on, revile, speak evil.

**Chapter 2**

**1 Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men,**

1. **Supplications** – A request is a major part of our prayers to God. We ask for things for ourselves, our family and the church. It is difficult to make clear distinctions in this and the following words.
2. **Prayers** – Prayer is a part of worship. This word is also used for the place where prayers are made, a place of worship.
3. **Intercessions** – Most prayers include requests for others – the sick, hurting, the church, the lost, the elders, the preacher. Intercession means that we pray for the wellbeing of others.
4. **Thanksgiving** – The weakest part of our prayers is the thanksgiving for prayers God has already answered. We pray for the sick – but fail to give thanks when they are well.
5. **All men** – We must broaden our view and focus of prayer. Often our prayers are self-centered, with a local or personal view. We must pray for all men.

**2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.**

1. **Kings and all who are in authority** – The focus here is on civil governments, leaders at all levels of government – national and local. We should pray for the president and for the school board.
2. **Quiet and peaceable life** – Quiet here does not mean low or no sound. The word mean calm and tranquil. See verse 11 and 1 Peter 3:4
3. **Godliness –** Thayer says that this word means 1) reverence, respect; 2) piety towards God
4. **Reverence –** We must act with respect for who God is. We must show piety toward God and all that is sacred.

**3 For this *is* good and acceptable in the sight of God our Savior,**

1. Paul’s commands above have the approval of Christ.
2. **God our Savior** = Jesus. We often forget that Jesus is God. God is seen in three persons – Father, Son (Savior), and Holy Spirit. All three persons are called God (Deity, Godhead) in the New Testament.

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

1. Christ’s desire – Jesus wants all men to be saved.
2. Jesus wants all to learn and understand the truth.
3. Will in KJV – Means wants, desires. The word “will” is often used as a command that must be obeyed. Will is often used of a covenant or contract. Not here. It is not the command, covenant that all be saved. It is His desire – but they must come to understand and obey the truth to be saved.

**5 For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus,**

1. **Jesus is our Mediator** – Thayer defines this word as 1) one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant; 2) a medium of communication, arbitrator
2. God became flesh and lived among men. Jesus is the perfect mediator because He knows the struggles and temptations of man and He knows the will and mind of God.
3. Study Galatians 3:19-20 and Hebrews 9:15.

**6 who gave Himself a ransom for all, to be testified in due time,**

1. Why does God want all men to be saved? Why should we pray for all men? Answer: Jesus gave himself as a ransom for all.
2. **Ransom** – The price given in exchange for another.
3. **Testified** – The message of Christ’s sacrifice would spread rapidly.
4. **In due time** – According to God’s plan to preach – Jerusalem, Judah, Samaria, rest of the world (Acts 1:8)
.

**7 for which I was appointed a preacher and an apostle--I am speaking the truth in Christ *and* not lying--a teacher of the Gentiles in faith and truth.**

1. **I was appointed** – Paul was ordained, appointed, set in place for a work.
2. **Preacher** – Paul was appointed to herald the message of the gospel. We often think only of one who speaks in public as a preacher during a worship service. But one can be a preacher (one who speaks the gospel message) in a private situation.
3. **Apostle** – The word means on who was sent for a particular purpose. Jesus sent eh 12 on a limited commission. In the New Testament the word is used a few times in the broad and general sense of anyone sent on a mission. However, it is most often used of a particular office with power and authority.
	1. **All gifts** – The apostles could perform all kinds of spiritual gifts.
	2. **Distribute** – The apostles could pass a gift on to early Christians by the laying on of hands.
	3. **Inspiration / Revelation** – The apostles were promised a baptism of the Holy Spirit. With that baptism they would be given the gifts of revelation of the will of God and inspiration to speak and write with God’s direction.
4. Paul is doing what God appointed him to do. He is a teacher to the Gentiles. This is what God said he would do. (Acts 9:15)

**8 I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;**

1. **Pray everywhere** – This chapter has all been about prayer. See also as similar statement in 1 Thessalonians 5:17.
2. **Men** – The male as opposed to female. There is another word translated men that refers to all mankind (male and female). The word here is for the male. This verse stands in contrast to verse 9.
3. **Lift up holy hands** – One of the words used for worship means to “lift the hand toward” as a gesture of the greatness of God and the weakness of man. Some religious groups will have many raise their hands over their head and wave them back and forth.
4. **Without out wrath** – Our prayer must be without any anger, wicked thoughts, or evil passion. Prayer should be positive, not negative.
5. **Doubting** – We must not question the power or ability of God to hear, respond and answer our prayers. Study Philippians 2:14. In these passages the word translated “doubt” comes from a Greek word meaning dispute, argue, debate.

**9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,**

1. **Women** – The subject for the rest of this chapter is about godly woman and how they are to behave as Christians.
2. **Adorn themselves** – We all want to look our best, be attractive. We select clothes that we like and will help our appearance.
3. **Modest** – This word includes two ideas:
	1. **Decent** – Our dress must be decent. What is decent is often measured by the current culture and style. A simple way to understand this idea is to fill in the blank. Our clothing must not be too \_\_\_\_\_\_\_\_\_\_\_\_\_ . (Short, tight, revealing, high, low, dirty, etc.)
	2. **Appropriate** – We must dress for the occasion. How we dress to work on the septic system is different than how we dress for a wedding.
4. **Apparel –** Includes clothes, hair, makeup, shoes, jewelry, and all other aspects of our wardrobe. This has to do with how we appear to others.
5. **Propriety (Shamefacedness (KJV) –** One problem with many today is that they have lost the ability to be ashamed or embarrassed. The Greek word here means to look down, be ashamed.
6. **Moderation –** All that we do as Christians must be in moderation. This word is also translated “self-control.” It is also translated “sober minded.” We must think about how we appear and adjust our wardrobe.
7. **Braided hair –** God is not forbidding women to fix their hair. This is the extreme, flashly, showy hairdo. Albert Barnes writes, “It cannot be supposed that the mere braiding of the hair is forbidden, but only that careful attention to the manner of doing it, and to the ornaments usually worn in it, which characterized worldly females.”
8. **Gold, pearls, costly array –** Again, the issue is not the wearing of a ring or other jewelry. The question is the extravagance of it. See the fill in the blank above.

**10 but, which is proper for women professing godliness, with good works.**

1. **Proper** – For women who are claiming to be Christians, make sure your dress, apparel, jewelry and hair are proper for a Christian.
2. **Good works** – What should shine above the jewelry is the work you do for the Lord. Let your light shine instead of the excessive and gaudy.
3. **NOTE** – We must realize that styles shift and change. There was a time when showing the ankle was forbidden, then the calf, then the knee. Where should Christians fit in the transition of what is acceptable?
Let us not be the first by which the new is tried,
Nor the last to lay the old aside.
As Christians we must not grab the latest style before it is generally accepted. (Think Hollywood, movies, TV, music.) We must also not cling to styles that are no longer generally accepted. (Think about the dress of the Amish and Quakers.)

**11 Let a woman learn in silence with all submission.**

1. **Hot button issue** – Paul now introduces another issue for women. The word for woman (female) as oppose to male.
2. **Silence** – The Greek word here is not total silence as no sound at all. But the word means calm, tranquil, peaceful. See v. 2 where this same word is used.
3. **Submission** – This is a term of placing yourself under the direction or authority of another. This is not slavery. It is a decision you make to place yourself under the rule, authority of another. Example – When you travel to another country, you place yourself under their rules. We may not like their rules but we chose to come to this country so we must submit to their law and authority.

**12 And I do not permit a woman to teach or to have authority over a man, but to be in silence.**

1. **I do not permit** – Paul speaks with the authority and direction of Diety. This is not Paul’s rule because he is a woman hater. This is the law of God.
2. **Woman** – Again as in verses 9, 10 and 11, this word is for the female as opposed to the male.
3. **Teach** – This word means to deliver didactic discourses, to hold the office of a teacher, to conduct one’s self as a teacher. This does not forbid a woman from teaching (children or the lost). It does prohibit the teaching, preaching, delivering of planned and prepared sermons to the church with men present.
4. **Have authority** – The KJV causes confusion here with “usurp authority.” It does not matter how the woman get the authority. Usurp implies that she takes over by force. What if the entire congregation agrees that she should be an elder?
5. **Over the man** – This phrase is tied to both the preceding. She is not the teach over the man. She is not to have authority over the man. These statements do not forbid her from either teaching or having authority. They forbid these thing when doing them “over the man.”
6. **Over the man (2)** – Who is the “man” over whom women are not to teach or have authority? I believe, in the context of this chapter, the man of verse 8 is the man of verse 12. Questions have been raised about a woman teaching a class with a 10-year-old boy in the class. One day the boy is baptized. Must the woman immediately stop teaching the class? The man in verse 8 is the man who leads in prayer, takes part in the worship, leads singing, etc. If the young boy is taking a leading role in worship, then he is the man of verse 8.
7. **Silence** – Paul uses the same word as in verse 2 and 11. This word means calm, peaceful, tranquil as opposed to loud and boisterous. This word does not forbid a woman from speaking in a Bible class. It does not forbid her from singing or saying, “Amen.” It does require her to be gentle, calm, tranquil in how she conducts herself.
8. **SUMMARY** – **A CHRISTIAN WOMAN CAN DO EVERYTHING THAT A MAN CAN DO EXCEPT TEACH OVER THE MAN AND HAVE AUTHORITY OVER THE MAN.**

**13 For Adam was formed first, then Eve.**

1. **Seniority** – Paul now gives the reasoning of why these rules are in place. It is a fact that in Genesis 1 man (the male) was first formed. Eve was made later.
2. **Adam** – When God created Adam, he was given some tasks to do. He was to name the animals. He was to tend and care for the garden. He was given dominion over all the animals.

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

1. **Who sinned** – On the one hand – sin is sin. Who sinned first or why they sinned is not material.
2. **Which sin was worse** – On the other hand – God does take into account the reason for the sin. Judas sinned out of greed. Peter sinned out of weakness and fear. In this verse we are told the difference in why Adam and Eve sinned.
3. **Not deceived** – The word here means to be duped, tricked, led blindly into an action by a lie or deception. Adam was NOT deceived. He went into the sin with his eyes wide open and his mind clear.
4. **Being deceived** – Eve was duped by Satan. She was led to believe the lie of Satan that they would be like God if they ate of the tree. She believed the lie of Satan and sinned under deception.
5. **Transgression** – Both sinned. Both broke the law of God. Both would suffer consequences of their sin. But God’s law about woman teaching and having authority over the man have nothing to do with who sinned or whose sin was worse than the other. It was a matter of priority.

**15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.**

1. This verse is a difficult one to fully understand. Just as God has placed some restrictions on woman, He has also placed them in a special place of honor. They can do something that men cannot do. They can bear children.
2. **Saved in childbearing** – What does this phrase mean? There are several interpretations. Childbearing includes more than the physical birth process. It also includes the early training and development of the child. Many of the values of life are learned by age 5. Mothers are the primary ones who teach, train and mold the thinking and attitudes of the child.
A woman is not saved just because she went through labor and bore a child.
3. **Jesus and Mary**? – Some have tried to make this verse apply to Mary. And say that through a woman, the Savior came into the world. There is no evidence in this passage to give this meaning to the text.
4. **Albert Barnes Commentary** - The meaning is, that a woman, by the proper training of her children, can obtain salvation as well as her husband, and that her appropriate duty is not public teaching, but the training of her family.
5. **If they continue –** Paul now places some conditions on the promise.
	1. **Faith –** She must continue living and walking in faith. She must keep the faith. She must obey the faith and live by it.
	2. **Love –** Three words in our New Testament are translated “love.”
		1. **Agape –** The love God has for us. The love of Christ. The love of husbands and wives for each other and for their children.
		2. **Philo –** Friendship. Casual joy in the company of another. People we like to be around, eat together, spend time with, share in joys and in problems.
		3. **Storge –** Family love. We love grandparents, aunts, uncles and cousins because they are blood kin.
	3. **Love** – The word here is Agape. This is the love of God and Christ. Here it probably means the love for the child she bore.
	4. **Holiness –** She must remain holy and consecrated to Christ.
	5. **Self-control (sobriety – KJV) –** She must continue to be in control of her actions, words, deeds, and emotions.

**Chapter 3**

Introduction to Chapter 3

The first part of this chapter gives the qualifications for elders and deacons. Perhaps there have been more discussion, dissention, arguments and heated debates about these verses than any other. I need to make some observations before we get into the specific qualifications and their meaning and application.

1 – **Analyze the qualifications under two major headings.** Every qualification listed here in 1 Timothy and also the list in Titus will fit under one of two major groups. As you study the various qualifications – **Ask the question – Why is this important?**

The two major groups are:

1. A male Christian of the highest spiritual and moral values
2. A man with leadership skills and ability.

2 – **Some of the qualifications are relative** – Some qualifications are either a yes or a no. But others can only be answered with a varying degree of compliance. For example – Not soon angry. How soon is too soon? How often does it happen? Was the anger justified? Is he just a hot-head? In his anger did he lose control of his temper, tongue and actions? There are several others that fit in this same category. It is more complex than just does he? or doesn’t he?

3 – **Congregational attitudes** – Some qualifications will be emphasized in some places and not highly regarded in others. Past history will make a difference. How some have interpreted the qualifications will make a difference.

4 – **Unanswered Questions** – When we have completed our study of these passages, there will still be areas of disagreement. There will still be many issues and questions that are not clearly answered in the text of Scripture. There are dozens of technical questions about how the qualifications should be applied to an individual being considered for appointment to the office of elder or deacon. There are many “what if” questions. We will not be able to answer all of them in this study.

**1 This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work.**

1. **Bishop** – This is one of three words which are applied to the work of the elder.
	1. **Bishop** – The Greek word means a manager, superintendent, and overseer. Thayer says that this word means “to see that the work done by others is done correctly.”
	2. **Elder** – This is the most commonly used term. It means older and mature.
	3. **Pastor** – This word is also translated shepherd, feed the flock. The pastor is not necessarily the preacher. The pastor is the one who cares for, tends, heals, feeds and protects the flock of God among them.
	4. **NOTE**: All three terms are used in two places about the same men.
	**Acts 20:17 and 28** uses all three terms. Elders in 17 are called overseers (bishops) and told “to feed” (pastor) the flock.
	**1 Peter 5:1-2** talks about elders in 1 and commands them to feed the flock (pastor) and take the oversight (bishop) in 2.
2. **Desire the office** has become a very thin line. Many in the church want a man who is willing to serve as an elder. If he is not willing to accept the responsibility, he should not be appointed.
3. On the other hand, if a man “desires” the office he may ask others to support him in his opportunity. Many see this as politics. They see his seeking support like a politician asking for votes to get elected.
4. Often the word “desire” has been changed to “willing to serve.” Many Christians want a man who is willing to serve but not one who asks for support to be appointed.

**2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;**

1. **Blameless** – Some have sought to prevent a man from serving because they can remember some action in the past where the man was blamed for something. The word here does not mean “never blamed for anything.” The word means we should look for one who is “not likely to be blamed.”
2. **Husband of one wife** – Other than the qualification about children, this has brought about the most discussion. I believe three things are in view here. First, he must be married, not single. Second, he must not be a polygamist (married to 2 or more women at the same time). Third, he must not be in a homosexual relationship (marriage). The Greek here literally says that he must be “a one- woman man.” **NOTE**: This qualification is part of the leadership skills test.
3. **Temperate** – This word is often translated “self-control.” He must be in control of his emotions, behavior and actions. The Greek word here is connected to the use of alcohol.
4. **Sober**-**minded** – He must be sober minded. Burton Coffman observes “The church today is beset with every conceivable fad, fancy, fiction and nostrum that the devil himself can invent; and, for dealing with such things, the church of all ages needs stable, sober, orderly, right-minded men who have the courage and ability to protect and nourish the flock of God.”
5. **Good behavior –** This is connected with the previous qualifications. He must behave himself as grown up, mature adult. Do not act childish.
6. **Hospitable –** Elders must care about those who are hurting. This word does not mean have people in your home for a meal. There were not many hotels or inns so elders often opened their doors to people in need.
7. **Able to teach –** Elders must know and study the Word of God. They must be able to teach the lost and edify Christians. This does not require them to teach the adult class each week. They must have the knowledge and understanding of the Bible to explain to others how to be saved, what is right and wrong, and give spiritual advice to Christians who are struggling with some sin in their lives.

**3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;**

1. **Not given to wine** – In all ages, alcohol has been an issue that must be addressed. If the elder is sober-minded, and temperate he will not drink alcohol that changes his thinking and behavior.
2. **Not violent** – He must not be one who is aggressive, arguing, fighting and in the middle of every dispute. The Greek word means one who is always ready to fight.
3. **Not greed for money** – All of us could use more money. But the elder must not use the position of elder for personal gain. Example: I know of an elder who, while the church was building an addition to the building, he also bought lumber and materials to build a new house for himself. He did keep records and reimbursed the church for what the church was billed. However, the church was getting a 10% discount and was tax-exempt. This amounted to almost 20% discount for the elder to build his house. This was an abuse of his position as elder in the church.
4. **Gentle** – This word is translated gentle, mild, patient. There may be times that an elder must be firm but also gentle. He must be a man of steel and velvet.
5. **Not quarrelsome** – An elder must not carry a chip on his shoulder. He must be seeking a fight, argument or battle.
6. **Not covetous** – Here is a broad term that includes a strong desire to obtain what others may have or possess.

**4 one who rules his own house well, having *his* children in submission with all reverence**

1. **Rules his own house well** – Do not read too much into the word “rules.” This does not imply an iron-fisted dictator. Does he manage his house? Does he pay his bills and manage his personal and family business? This rule goes directly to his ability to lead the church. See the next verse. How he manages the affairs of his house is a way to tell how he will manage the affairs of the church.
2. **Having his children in submission** – There is included the measurement of his leadership ability, how he raised, trained and taught his children. This requirement is not about ability to reproduce. Much time has been spent talking about the plural vs. singular. Can a man with one child be an elder? Can the children be adopted or must they be of his DNA? These questions miss the purpose for this requirement. The issue is not number of children. The real matter to consider is did he demonstrate his ability to lead and mange his house?
3. **Submission with all reverence** – This part of the command is often overlooked. His children must be obedient to him while in his house. There is another discussion about children after they leave home, marry, and move away. Is he still responsible for their lives? There is some discussion asking if this phrase applies to the children or to the elder. Must the children show submission and reverence toward their father? OR Must the man require submission and respect from his children?

**5 (for if a man does not know how to rule his own house, how will he take care of the church of God?);**

1. **Leadership ability** – Here is the real issue. Does this man have ability to lead the church? If he can’t manage a house of 3-5, how can he manage a church of 300? If he can’t control his personal budget, how can he manage the much larger budget of the church? If he can’t oversee his family, how can he oversee the entire congregation?
2. **Take care of the church** – This phrase shows the heavy duty and responsibility placed on the elder. Can he function under the load of caring for the church? Can he manage the budget? Can he make decisions that are best for the church even if they differ from his personal preference? His primary job is to care for the local congregation – make decisions that are best for the congregation, manage the business of the church, deal with sin or conflict that may arise in the congregation, control the teaching of false doctrine, and deal with members who wander into sin.

**6 not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.**

1. **Not a novice** – He must not be new on the faith. He must be mature in his thinking and actions. A new convert is not ready to be an elder. There must be some time and experience with people, situations, and conflicts. There must be some growth and spiritual maturity. The term “elder” means one older and more mature. While there is no age limit, there is a maturity limit.
	1. **Puffed up** – If a novice is appointed as an elder he might get the “big-head and think himself more important or powerful than he really is. The Greek word here literally means to be living in a fog or mist. He is not able to see the reality of his situation.
	2. **Pride** – Being promoted or given a title can lead to pride in the position rather than the seriousness of the work.
	3. **Condemnation of the devil** – His immaturity that leads to being buffed up and full of pride will lead to condemnation. This phrase does not mean that Satan will condemn him. It means he will fall into the snare of the devil.

**7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.**

1. **Good testimony from outside –** His reputation in the community must be considered. Would his appointment as an elder help the church reach out or would it hinder the church from teaching the lost? “Outside” includes those in the community and among area congregations. This is a test of reputation.
	1. **Fall in to reproach –** Paul gives the reason for this requirement. Like the previous verse, this warns of falling into the snare of the devil.

**8 Likewise deacons *must be* reverent, not double-tongued, not given to much wine, not greedy for money,**

1. **Deacon** – The second office for which Paul give qualifications is that of the deacon. This is a broad general word that means to serve, to minister, to assistant, servant. This word is applied specifically to the office of a deacon. It is also applied to preachers, ministers and other servants and workers in the church.
2. **Reverent** – The deacon must by honorable in all they do. This word applies to their character.
3. **Not double-tongued** – They must not say one thing to one person and something different to another. We must use the words two-faced or hypocrite.
4. **Not given to much wine** – Some try to make a difference in the similar statement about elders. This view is misplaced. The word to notice is “given” to wine. Given includes the concept of power over or control. The deacon must not allow alcohol to impact his thinking, actions, or speech.
5. **Not greedy for money** - See the notes on this qualification for elders.

**9 holding the mystery of the faith with a pure conscience.**

1. **Hold the faith** – He must be one who hangs on to what is right and true. He must not waver in his doctrine, morals or life.
2. **Mystery** – This word means that which is hidden or not clear or revealed. There are many in our world for which the gospel is not clear or understood. The deacon must hold the faith sure and steadfast to others can see the gospel in our lives.
3. **Pure conscience** – He must have a clean conscience. Thayer adds this comment, “distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other.”

**10 But let these also first be tested; then let them serve as deacons, being *found* blameless.**

1. **First be tested** – Do not appoint them and hope they will serve. See them at work and service – then appoint them as deacons. Some congregations have done the exact opposite with both elders and deacons. They are appointed and hope they will go to work. I know of a church that asked a man to be treasurer in the hope that he would be more faithful in attendance and come every Sunday to count the money and make the deposit.
2. **Let them serve** – One major issue between elders and deacons is that elders often try to micro-manage the work of deacons. If he is a deacon, let the serve. In Acts 6 men were appointed to serve the widows. The apostles (elders) said they were to see to this business. It is not the job of the elders to micro-manage every decision that a deacon might make. Put a deacon in charge of care of the building and property. He does not need to have elder approval to order a case of light bulbs.
3. **Blameless** – See the same qualification for elders.

**11 Likewise *their* wives *must be* reverent, not slanderers, temperate, faithful in all things.**

1. **Wives** – The deacons must also show some leadership ability in the home. Here some comments are added about the wives. Some believe this verse applies to the wives of elders and deacons.
	1. **Reverent** – They must be of honorable character.
	2. **Not slanderers –** They, along with their husbands, serve the entire congregation. They must not speak against some or accuse falsely.
	3. **Temperate** – In all things we must be moderate and under self-control.
	4. **Faithful in all things** – They must be people to be trusted. They must be honest in their business dealings. Many want to apply this word to church attendance. While faithful, dependable at worship is part of this word it includes all areas where we must be dependable. We can be relied upon.

**12 Let deacons be the husbands of one wife, ruling *their* children and their own houses well.**

1. **Husband of one wife –** While this is written in the plural, it is clear that each deacon must be the husband of one wife. See the comments about this for elders.
2. **Ruling children and house well –** Like the qualification for elders, this is a measuring stick of their leadership ability. Have they shown the ability to lead, make decisions, guide the family? Deacons are often given an area of work to be done. They must have some leadership skills to perform the work.

**13 For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.**

1. **Served well** – God is looking for men who will work. He is looking for servants. For those who do their job well, there is a reward.
2. **Good standing** – Their work and service has served the church. They are accepted and praised for their dedication to the work.
3. **Boldness** – In times of persecution or any problem, there must be from the leadership some boldness. The Greek word for boldness means to speak without reservation or fear.

**14 These things I write to you, though I hope to come to you shortly;**

1. These written instructions, along with the personal training that Timothy had learned from being with Paul would be what he needed to work with the churches. Paul could help with additional information when he was able to talk with Timothy in person.
2. There was a hope in Paul’s voice that he wanted to be with Timothy again. But the Lord might have other plans. James tells us to say, “If the Lord wills.” Here Paul said “I hope.”

**15 but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.**

1. **If I am delayed** – We never know what may prevent us from fulfilling our plans. Paul knew that plans could change at any moment. He cannot make a firm promise without adding the potential for some delay.
2. **I write** – While things can be covered in more detail in person, writing will give Timothy the guidelines he needs as he works with churches.
3. **Conduct yourself** – This phrase is not about running in the church building or talking out loud during the sermon. This is about how to live his life, how to make proper choices, how to live before others.
4. **House of God** – This is not the church building. Remember, in the first 300 years of the church, there were no public church buildings because of the persecution. Church buildings did not appear until after 325 AD when Christianity became legal in the Roman Empire. The house of God is the church. The church is not a structure, but a people.
5. **Church of the Living God** – The house of God is the church of God. Neither of these phrases are names for the church. They are terms to describe the body of believers. Many terms are found in the New Testament. None of them were intended to be the only accepted name for God’s people. NOTE: We live in a world where denominational groups have taken some of these phrases and named their group. Because of this, there would be great confusion and many would be misled if we called ourselves by a name, though Biblical, that is being used today to represent a denominational group teaching false doctrine.

**16 And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.**

1. This verse is thought to be from a first century hymn. It may have been sung in churches where Timothy worked.
2. Hymns in the first century were not poems as we think of them with rhyme and meter. They were phrases or passages of scripture. They were not put in a song book with 4-part harmony. They were sung as a chant.
3. **Phrases with deep meaning** – Each phrase is full of meaning and teaching.
	1. **Manifested in the flesh** – This is Jesus in John 1:14. God became flesh and lived among men.
	2. **Justified in the Spirit** – God’s Spirit was upon Christ without measure. While on earth and among men, Jesus still possessed the power of God.
	3. **Seen by angels** – Angels were involved with Jesus from his birth, temptations, work and ministry, death and resurrection.
	4. **Preached among the Gentiles** – The gospel is not just a branch of the Jewish religion. It is for all nations, tribes, peoples and tongues. The last command of Jesus was to preach the gospel to every creature under heaven.
	5. **Believed on in the world** – Because of this preaching many have come to a strong faith in Christ, obeyed His commands in repentance and baptism, and lived faithful to Christ for the remainder of their lives.
	6. **Received up in glory** – When these believers died (by natural causes or because of persecution) they were assured of being accepted into the glory of heaven.

**Chapter 4**

**1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,**

1. **Speaks expressly** – The Holy Spirit is God. He is intelligent. He is able to express the mind of God and put that thought into words that we can understand.
2. **Latter times** – Some try to make this apply to near the end of time, the second coming of Christ. But the phrase is use for any time in the future. It could be in a short time up to the end of time.
3. **Depart from the faith** – At some time in the future there will be some who abandon the teaching of the apostles. They will depart (leave) the convictions which they once held and believed.
4. **Deceiving spirits** – The Greek word means misleading or deception.
5. **Doctrines of demons** – Some false teaching might be just a misunderstanding. Apollos was teaching John’s baptism until he learned better. But some false teaching is deliberate. It is not an innocent mistake. These teachings are from Satan with attempt to lead away and deceive.

**2 speaking lies in hypocrisy, having their own conscience seared with a hot iron,**

1. **Speaking lies** – These teachings are not just errors in understanding. They are false. They are lies. They are taught with intent to lead people away from Christ.
2. **Conscience seared** – Our conscience is a taught or trained reflex. We are taught by word or by personal experience. We can be taught wrong and believe it to be right.
3. **Seared** – When we believe the false teaching so long, we become hardened, blinded and lose the ability to hear and believe the truth.

**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.**

1. **Forbidding to marry** – One of these false doctrines is when some are not allowed to marry. The Catholic church in the 11th century decided that priests and nuns could not marry. They must be “married” to Christ and the church. They must dedicate their lives to the work of God. The Catholic church is now taking steps to reduce or remove this restriction because of the decline in priests.
2. **Abstain from foods** – Under the Law of Moses there were some commanded fasts. In the New Testament fasting a prayer are encouraged but not required. We need to do more study on fasting as Christians. The Catholic church made some rules forbidding the eating of meat on Friday. They could eat pasta or fish but not any animal meat. In 1966 they changed this rule. Now the fasting is limited to Ash Wednesday and during a 40-day period called Lent.
3. **Received with thanksgiving** – The laws about clean and unclean meats were part of the Law of Moses. That law is no longer in force. It was nailed to the cross. Now all meat can be eaten. But there is a stipulation – with thanksgiving. We must be grateful for our food. Deuteronomy 8:10 teaches that when we have eaten and are full, we should give thanks to God. Today we have reversed this by expressing thanks before we eat.
4. **Believe and know the truth** – Here is a phrase that slaps many Christians in the face. Are you a believer? Do you believe the truth of the gospel? They you will give thanks. If you generally eat without thanking God for blessing us, that you do not believe and know the truth.

**4 For every creature of God *is* good, and nothing is to be refused if it is received with thanksgiving;**

1. **Every creature is good** – God created all the animals. God did not create junk. Read Genesis 1. Everything God made was good. Genesis 1:32 says that God declared all of his creation “very good.”
2. **Nothing to be refused** – Are there foods we don’t like? Are there some meats
3. **If received with thanksgiving** – Here is the condition. Yes, you can eat dog, cat, horse, elephant, rattlesnake, insects and any other animal in God’s creation. But it must be done with gratitude. I can look at liver and potatoes – but I am not thankful for them.

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

1. **It is sanctified** – Under the Law of Moses some meats were unclean and there was no ceremony that could make it clean and acceptable. Sanctified is used in the New Testament in several ways. Thayer gives this comment, “to separate from profane things and dedicate to God.”
2. **Word of God –** The word of God, the Bible, teaches us this lesson. Study the vision of Peter in Acts 10. Peter was refusing to eat unclean meats. God said that He has cleansed them. They are no longer unclean. In this passage the message was about teaching Gentiles like Cornelius. But the principle is clear.
3. **And prayer –** This is parallel to giving thanks in the previous verses.

**6 If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed.**

1. Having warned of false teachers leading people away from the faith, Paul now moves to the third “office” in the church – ministers, preachers, evangelists. In the previous chapter we have some instructions about elders and deacons. Now Paul talks directly to Timothy (and all preachers) giving qualifications and duties of the minister of the gospel.
2. **Instruct** – A primary job of the preacher is to instruct. Not to entertain. The minister must instruct the brethren. This includes the class and sermon and other means of teaching Christians how they are to live.
3. **Good minister** – This phrase implies that some are not as good. Some are less effective. Some have greater skill at teaching and explaining the gospel. This term can be applied in at least two ways.
	1. **Skill** – We look for ministers that are able to communicate the message so we can understand. The minister must know the Book. When a church is looking for a minister they should seek one who is skilled in the word and in the ability to communicate the message.
	2. **Impression** – We also base our decision on his personality, people skills. Is he friendly? Does he seem to care about the people? How would people in the community view him? Some preachers have excellent communication skills but dress and act like a slob.
4. **Nourished in the Word –** Has he been fed a steady diet of Scripture? How is his spiritual health? Does he continue to feed on the Word? A primary work of the preacher is to grow in his personal knowledge through study.
5. **Carefully follow –** Many read the Bible then go their own way and preach what they want to teach. God requires the preacher to stay with the Word. Joshua was told not to stray from the correct path. He was not to go to the left or to the right. (Joshua 1:7)

**7 But reject profane and old wives' fables, and exercise yourself toward godliness.**

1. **Reject** – Preachers must shun, avoid, refuse to accept false teaching.
2. **Profane** – This word means common, worldly. It is the opposite of spiritual.
3. **Old wives’ fables** – Some preachers tend to listen to every story they hear. The term “old wives’ fables” is not statement against elderly women in the church. It is rather a phrase that includes “invented stories and untrue fables have no place in Christian proclamation.”
4. **Exercise –** The good minister will make a daily habit and practice in spiritual exercise. We are not talking about physical exercise. Preacher must continue to stretch the mind. Learn more. Memorize more. Acquire more information.
5. **Godliness –** The exercise is not so much physical as one that seeks to lead to godliness. This word means reverence, respect and piety toward God and things spiritual.

**8 For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.**

1. **Bodily exercise** – Paul makes a contrast between what is more important and what is less important. Should we exercise our body? Exercise is one three parts of taking care of this body. Nutrition (what and how much we eat); Rest; Exercise (walk, run, go to a gym, join the Y).
2. **Profits little** – The little here stands in contrast to the spiritual exercise of the preceding verse.
3. **Godliness is profitable** – As we grow in our respect and reverence for the Word of God, we will find this to be profit for the ministry. Physical exercise is helpful. Spiritual exercise is of greater value.
4. **Promise of life** – Paul looks farther ahead. Bodily exercise will help now, for a short time. But as we age, as we become more feble, our physical exercise is greatly reduced. But spiritual exercise is for us all through this life and in the eternal life that is in the future.

**9 This *is* a faithful saying and worthy of all acceptance.**

1. **Faithful saying** – This phrase is similar to 1 Timothy 1:15.
2. Commentaries disagree about if this applies to the preceding comments about exercise – OR – to the following statement about suffering persecution.

**10 For to this *end* we both labor and suffer reproach, because we trust in the living God, who is *the* Savior of all men, especially of those who believe.**

1. **We labor** – Some Christians think the preacher does not do any “work.” Usually they mean that he is not doing physical labor. Study, learning, preparing sermons and classes is also work. It is not physical labor, but mental and emotional labor.
2. **Suffer reproach** – Preachers must understand where they are in the work of the church. When they preach against some sin, there will be criticism. Preachers are perhaps the most often criticized in the church. The sermons are too long or too short. They are too deep or not deep enough. We should preach to the lost and preach to the church. We should use more Bible or less Bible. We should use more illustrations or fewer illustrations.
Reproach also comes from the outside. The world laughs with scorn at the preacher. In movies and TV the preacher is weak and the subject of many jokes.
3. **We trust in God –** How can the minister overcome all the reproach that comes against him? The answer is to trust in God. The preacher must seek always to please God and himself. At least two will be satisfied with his work.
4. **Savior of all men –** This does not teach universal salvation. The meaning here is that all men have to opportunity and ability to be saved. Salvation is to those who believe and obey Jesus. This verse says that God is the savior of all men who meet the condition of faith and obedience.

**11 These things command and teach.**

1. **Command** – Do preachers have any power or authority? Yes. They are to command obedience to the gospel.
2. **Teach** – Explain, instruct, instill, expound and educate are the primary duties of the minister.

**12 Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.**

1. **Youth** – This term is generally applied to a teen to young adult. The Jews have a celebration (Bar Mitzvah) at age 13. But they recognize one as adult at age 20. This word would apply to those in the age range of 13-20. Many believe that Timothy was in his upper teens (17-18).
2. **Be an example** – We must live the proper life in front of others. They will see our example. Our actions will often speak louder than our words.
	1. **Word** – Watch how you speak to others. Preachers must learn to speak proper grammar. But the example of our word is more about how we speak to others, the language we use.
	2. **Conduct** – Wrong actions will shout louder than what we say. The Jewish leaders were guilty of teaching and commanding others to do what they refused to do themselves.
	3. **Love** – How we live our life will tell others how much we love them and care about them. God loves us. Jesus loves us. We must love one another. Our love is not proven with words, but with how we treat others.
	4. **Spirit** – Notice this word is not Spirit (as the Holy Spirit) but lower case – spirit. This is not about the Holy Spirit. It is about our spirit and attitude. Thayer’s lexicon says, “the rational spirit, the power by which the human being feels, thinks, decides.”
	5. **Faith –** Others can see our faith in action.
	6. **Purity –** It is important that our life be one of purity in morals, speech, and behavior. We must live a clean moral life, talk with pure speech, and act with proper motives.

**13 Till I come, give attention to reading, to exhortation, to doctrine.**

1. **Reading** – The next requirement of the preacher is that he spends time in reading. He must read the Bible. He should also read books that help him understand and communicate the word. He must also read the local and national news to keep up with current events and what the people are concerned about. Jesus did this in Luke 13.
2. **Exhortation** – This word involves sympathy, comfort, understanding of the plight of others. How can the minister encourage them in their current situation?
3. **Doctrine** – The New Testament is full of teaching about life, worship, conduct, speech, home, marriage, church and many other subjects. Doctrine simply refers to the teaching.

**14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.**

1. **Do not neglect the gift** – While this is a reference to the spiritual gift of prophecy, the principle can apply to any gift (ability, talent) that the preacher might have.
2. **Prophecy** – This is one of the 9 spiritual gifts given to the early church. It is the gift of knowing the will and mind of God and sharing that with others. We often think of prophecy as telling of events in the future. Most prophecy is simply one who speaks for God.
3. **Laying on of hands** – The way the apostles (elders at Jerusalem) distributed spiritual gifts was by the laying on of hands. Laying hands on another was a symbol of granting to them power. In the OT kings, high priest, and prophets were often appointed by laying on hands. In the NT the apostles laying on hands granted them a power or gift to use in helping the church grow.

**15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all.**

1. **Meditate** – Preachers need to spend some time in contemplation, thinking, and dwelling on the Word of God.
2. **Entirely** – I know there are some preachers that are bi-vocational (preach and also work at a secular job). Usually this is because of the financial situation of the congregation. If they cannot afford to pay a salary that would fully support the preacher and his family, he must seek to supplement his income with other work. Paul was expecting full dedication to the work. Many preachers that graduated when I did, are no longer preaching. Low pay, discouragement, lack of insurance, lack of other benefits – these are the things that drove many away.
3. **Progress** – Everyone needs to see the growth of the preacher. As he learns, reads, and grows, his understanding of God’s Word will increase. Some preachers think that progress means “moving up the ladder to a larger church.” Not true. In material terms we think about moving up to better, larger, more pay, more prestige.
Many years ago Paul Rogers had preached at Centerville, TN for a church of about 125. He felt he needed to find a larger church that could use his ability. He talked to a teacher at Harding about his desire to move to a larger church. The teacher offered this wisdom. “You can move to a larger church or you can stay and make Centerville a larger church.” He stayed as the church grew to over 700. He preached there until his death. He preached for the same congregation for 48 years.

**16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.**

1. **Take heed –** Pay attention. There are some things that cannot be neglected.
	1. **Yourself –** While serving others, don’t neglect your own life. Many ministers are so busy working with others that they neglect their own life, their marriage, their family.
	2. **Doctrine –** Pay attention to what you are teaching.
2. **Continue in them –** Don’t stop paying attention. This work is not one that can be on and off. It must be constant.
3. **Save yourself –** Remember Noah. He preached 120 years and saved only his family. He was preaching to a large church of several hundred. But, he was faithful in his preaching and rewarded for it.
4. **Save those that hear you –** Every preacher looks for responses to his sermons. Some responses are public – those who seek baptism and those wanting forgiveness. Other responses are not public. Some Christians go home and think I need to make some changes in my life. They will work harder in some area of service to God.

**Summary of Ministers – qualifications and duties**

|  |  |  |  |
| --- | --- | --- | --- |
| **6** | **Remind** | **12** | **Be an example** |
| **7** | **Know Bible** | **13** | **Spend time in reading** |
| **7** | **Know doctrine** | **15** | **Meditate** |
| **10** | **Labor (work)** | **16** | **Take heed to yourself** |
|  | **Suffer** |  | **Take heed to the doctrine** |
|  | **Trust in God** |  |  |
| **11** | **Command** |  |  |
|  | **Teach** |  |  |

**Chapter 5**

**1 Do not rebuke an older man, but exhort *him* as a father, younger men as brothers,**

1. **The older men** (elders – KJV) is not a reference to the office of the eldership. This section is about the relationships of a church family. Look upon the older men in the congregation as fathers.
2. **Younger men** – We have a relationship with the younger men as brothers.

**2 older women as mothers, younger as sisters, with all purity.**

1. **Older women** – We should have a relationship as a mother. In my years of preaching I have had several “mothers” in the church. They would scold me for not wearing a coat when it was cold. They treated me as their son.
**NOTE**: I believe the age distinction is not so much number of birthdays, but spiritual age and maturity.
2. **Younger women** – We should have a sister relationship with they younger women in the congregation.

**3 Honor widows who are really widows.**

1. **Widows** – The fifth relationship is with widows that are really widows. Later in this chapter Paul will discuss the difference in younger widows and widows indeed. Study James 1:27 concerning pure religion.

**4 But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.**

1. **Piety at home** – In looking at the plight of widows we must first look to family. If she has children or other close relatives – they should support her.
2. **Role reversal** – As small children we were dependent on our parents. As our parents age the role is often reversed and they need help from their children.
3. **Honor your parents** – Many have applied this command to young children and teens to obey and respect their parents. Jesus and Paul apply this command to older adult children and how they treat their aging parents.

**5 Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day.**

1. **Really a widow** – A clear distinction is made between widows and real widows.
2. **Alone** – The KJV says “desolate.” The meaning here is one who has no other means of support – no family, no other source of support.
3. **Example** – I was preaching for a church with an elderly member in a nursing home. Her son and family were members where I preached. One day I got a call from the nursing home. The family was refusing to pay the bill and this widow lady would have to leave the nursing home if the bill is not paid. I talked with the son. He said they were tired of paying the bill and would not pay another month. The elders decided to pay the next month bill at the nursing home. 3 weeks later this “widow indeed” died. She had family that refused to help her. She was desolate, alone, without support.
4. **Trust in God** – Since there is not family to help her, there is a greater need to depend on God for her survival.
5. **Continues in prayers** – She will not abandon her faith. She will continue to worship and pray.

**6 But she who lives in pleasure is dead while she lives.**

1. **Pleasure** – Here Paul turns to the younger widow who can go on with her life. She is able to earn a living. She is able to marry again. She can, after a period of mourning the death of her husband, pick up and enjoy life again.
2. **Dead** – This is clearly not physical death. She can be spiritually dead. She may lose her trust in God, stop her worship and prayer. She may return to the world for pleasure. She will be dead spiritually.

**7 And these things command, that they may be blameless.**

1. **Command** – More sermons and classes need to focus on this issue. Timothy is told to speak to the church about this matter and command them to help the desolate widow.
2. **They may be blameless** – Who is the “they” in this verse? Charge the whole church to follow this command if they (the church) wants to be blameless.

**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.**

1. **Family first** – Family must provide for members of the family. This is a primary responsibility of family. We are blood kin. We must care for family first.
2. **Principle applied** – In today’s world many children are growing up in “one parent households.” Today only 46% of children under 18 live in a home with both parents. Divorce is one cause. Now the primary cause is out of wedlock births. 5% are living with neither parent in the home, living with grandparents or others. Many parents are not providing for their children.
3. **Denied the faith** – If you don’t care for your family, how can you claim to follow, obey and worship God?
4. **Worse** – Some things are worse than being an unbeliever. A believer who does not obey the basic principles of Christianity is worse off.

**9 Do not let a widow under sixty years old be taken into the number, *and not unless* she has been the wife of one man.**

1. **Widow indeed** – Here are some qualifications for the church to support a widow.
	1. **Age** – Is she under or over 60 years old?
	2. **Wife of one man** – Was she faithful in her marriage?

**10 well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.**

* 1. **Good works** – Has she been active in serving others?
	2. **Children** – Did she raise a family
	3. **Helped strangers** – How did she treat the lost, those who were of a different culture, race, color?
	4. **Washed feet** – Did she serve the needs of others. Foot washing was a common thing to do when guests arrived because of dusty roads and people wearing sandals.
	5. **Relieved the afflicted** – Did she visit the sick and hurting?
	6. **Followed every good work** - Has she been an active Christian in the work and worship of the church?
1. **Taken into the number –** Some translations say “enrolled” or “put on the list”. The widow indeed was not subject to a handout from the church. She could be put on the payroll and continue to do her service and work in the church. In exchange, the church would give her money to live.
**NOTE**: God did not intend for the church to be a welfare agency. The church can help in a temporary situation. Even for a widow that is destitute, it was not to be a handout. The church would put her on the payroll and give her funds in exchange for the work she was doing.

**11 But refuse *the* younger widows; for when they have begun to grow wanton against Christ, they desire to marry,**

1. **Refuse** – They are not refused in the fellowship of the church. They were not to be put on the payroll because they have other options.
2. **Wanton against Christ** – They will become more interested in fulfilling their physical desires. They will often seek companionship that will lead them away from God and the church.
3. **They desire to marry** – Clearly this is not a bad, wrong or sinful desire. But it shows that they have other options. Marriage is one of their options. Their first husband died. They are free to marry again.

**12 having condemnation because they have cast off their first faith.**

1. **Cast off their faith** – Many younger widows will be drawn away from the church because of their new husband. The condemnation is not that they marry again. But the condemnation is when they throw away their faith.

**13 And besides they learn *to be* idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.**

1. **Learn to be idle** – In addition to leaving the faith, they will also be idle. They will not be working but become lazy. They will not be productive citizens in the nation or in the church.
2. **Wandering** – Without anything to occupy their time and energy, they will just go from house to house gathering information.
3. **Gossips and busybodies –** Here are two words that that need to be used more often.
	1. **Gossip –** This word includes speaking foolish, trifling, and often false things about others. Spreading rumors, innuendo, and false information is included in gossip.
	2. **Busybodies –** Many are busy with trifles while ignoring the important. This word is about those who speak about other people’s business.
4. **Saying things they ought not –** This is where the rubber meets the road. Not only are they idle, sticking their nose in other people’s business, but they spread these stories. They have no business telling these stories.

**14 Therefore I desire that *the* younger *widows* marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.**

1. **Younger widows** – Those that do not qualify as a widow indeed have other options.
	1. **Marry** – They are free to marry again. Instead of being gossips, they should marry and focus on the new relationship.
	2. **Bear children** – From the beginning, God intended for marriage to produce children for the population to fill the earth.
	3. **Manage the house** – Stop with the gossip about the affairs of others. Be busy taking care of your house, feeding your family, training your children, and keeping the family clothed.
	4. **No opportunity** – They should live so that there is no occasion for others to be critical of their lives. Live above reproach.

**15 For some have already turned aside after Satan.**

1. **Turned aside** – Some have already follow this path. This is not speculation. This is what is really happening.
2. **After Satan** – Leaving the faith, becoming a busybody, being unwilling to work, and turning into the town gossip are all signs of following Satan.

**16 If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.**

1. **Christians relieve** – If a man or woman who are Christians have a widow (mother, aunt, grandmother), care for this is their duty.
2. **Church not changed** – The church is not to care for the younger widows. The church cannot support every widow.
3. **Relieve real widows** – The church must use its limited resources on the widow that is destitute.

**17 Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.**

1. **Rule well** – The work and responsibility of an elder is great. He must not only keep his own life under control, but he must also feed and care for the whole flock of God.
2. **Double honor** – There is some dispute about the meaning of this phrase. It is my view that double honor is BOTH of the following.
	1. **Respect** – Elders should be respected for the heavy load they carry. They should be respected for their example. They should be respected for the life they are living and for the work they are doing in the church.
	2. **Pay** – This verse may also refer to actual pay for the work done. Few elders are on the payroll of the church. They do their work willingly and for free.
	In the first century, there were not many local preachers. Most preachers were travelling evangelists doing mission work. The local church was often taught by the elders. They were to be “apt to teach.” The flock. It is possible that Paul is saying that the elder / preacher should be paid for his work in the church. This idea is supported by the next verse.

**18 For the Scripture says, *"You shall not muzzle an ox while it treads out the grain,"* and, "The laborer *is* worthy of his wages."**

1. **Do not muzzle on ox** – The law of Moses was clear that the animal who did the work should be allowed to eat the grain. Here the principle is applied to elders and or preachers. They are working for the church and can be paid by the church. The law of Moses showed how the priest that attended the altar should receive from the offerings the food to feed his family.
2. **Worthy of his wages** – In all areas of life, we want to be paid a proper amount for the work we are doing. Fair wage should be paid for the work done.

**19 Do not receive an accusation against an elder except from two or three witnesses.**

1. **An accusation** – Can elders make mistakes? Of course. They are human and sometimes make an error in judgment. They might make a decision that they later regret. The word is not in reference to disagreement, matters of judgment or things in which other might disagree. This word means a formal charge of wrong doing in morals or life.
2. **Two or three witnesses** – This was part of the law of Moses. A capital charge could not be carried out by a single witness. Just because one may disagree with a decision of the elders, is not grounds for seeking their removal from office.

**20 Those who are sinning rebuke in the presence of all, that the rest also may fear.**

1. **What if - - -** If the accusation is true and there are witnesses, the charge should be made public before the church.
2. **Implied –** The elder accused of this wrong must, in my view, 1) step down as an elder. 2) He must also repent of the sin in his life.
3. **Rest may fear –** If this could happen to an elder, it could also happen to others if they are involved in sin in their lives.

**21 I charge *you* before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.**

1. **Without partiality** – This action against a sinning elder must be done without partiality. While he is an elder, he must be treated the same as any other person doing the same thing. Elders are not “super-Christians.” They are Christians. They must be treated under the same rules as others in the church doing the same or similar sins.

**22 Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure.**

1. **Lay hands on** – This is not about the distribution of spiritual gifts. Timothy did not have the power to distribute spiritual gifts. Laying on hands was a gesture done to appoint people to work or position. In Acts 13:3 the elders at Antioch laid hands on Paul and Barnabas as they were appointed to go on a missionary journey.
2. **Hastily** – There must be caution. Don’t just jump at the first one willing to be an elder. Make sure they fit the qualifications. Be sure they are qualified. If you appoint one as elder in haste, you may suffer for a long time before the matter can be corrected.
**How to fire an elder** – It is generally accepted the elders and deacons are appointed for life – or until they resign, die or are removed from office because of sin.

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

1. **Only water** – Because of the many impurities that can occur in water from one nation to another, it is best not to drink water (unless it is boiled or filtered). Because Timothy is working with churches in other nations he does not have any built up the immunity to their water.
2. **Use a little wine** – Many assume that Paul is endorsing the use of alcohol. The Greek word translated “wine” means the juice of a grape (in any form or condition). It is used of the juice still in the grape on the vine. It is used of fresh grape juice. It is used of grape juice that is just beginning to ferment. It is also used of strong fermented grape juice. The context will sometimes help in knowing what state the juice is in.
**While working and living in Russia** – We did not drink the water. We drank fruit juice or bottled soft drinks or bottled water. These were safe for us to consume without having intestinal problems.
3. **For your stomach’s sake** – Here is the issue. Timothy was having stomach or intestinal problems because of the water. This was not a one-time problem but was a frequent problem.
4. **My view** – Paul was urging Timothy to do exactly what we did in Russia. Instead of drinking the water with the impurities that are causing your sickness, just drink fruit juice, compote, or other drinks that have been heated to destroy the impurities. I do not believe that Paul would urge Timothy to do what he was told not to allow in an elder or deacon.

**24 Some men's sins are clearly evident, preceding *them* to judgment, but those of some *men* follow later.**

1. **Clearly evident** – For some men and some sins it is very clear that they life does not qualify them to be an elder. That they are not qualified is evident to all.
2. **Facing judgment –** Unless they repent, they will face God in judgment.
3. **Some follow after –** Some sins are not as visible. A man can hide his sins and keep them a secret from the church. He has to know that at some point, if not during his life, then after he passes away, his sin will become known.

**25 Likewise, the good works *of some* are clearly evident, and those that are otherwise cannot be hidden.**

1. **Good works –** The same is true for the good work that a man does. Some work of an elder is clearly seen and known by all. There are other areas of work where the elder may spend time, energy and effort in a very private way that no one knows about. Elders (and preachers) often deal with very confidential and private matters that cannot be announced to the church.

**Chapter 6**

**1 Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and *His* doctrine may not be blasphemed.**

1. This section is difficult for us because slavery is not legal. The best way for us to understand this section is to think about the relationship of a worker and the boss or owner of the company.
2. **Bondservants (workers)** – You are under obligation (yoke) to treat your master (boss) with honor. Respect him, even though he is not nice to you. Remember he did start a business or factory that gives you a place to work and earn a living.

**2 And those who have believing masters, let them not despise *them* because they are brethren, but rather serve *them* because those who are benefited are believers and beloved. Teach and exhort these things.**

1. **Believing masters (bosses)** – If the boss is a believer, a Christian, then he is expected to treat the slaves (worker) with respect. They must not treat the worker with contempt because they are benefited by their work.
2. **Both are Christians** – This verse assumes that both the worker and the boss (the master and the slave) are Christians. This was common in the early church. Remember Philemon and his slave, Onesimus. There is some evidence that Onesimus (the slave) was one of the elders of the church where Philemon (the master) was a member.

**3 If anyone teaches otherwise and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,**

1. **Wholesome words** – Paul now begins to address some issues that Timothy, and other preachers, will encounter in working with congregations. Some will not be content to consent to the teachings of Christ.
2. **And to the doctrine** – They will try to change the doctrine of Christ. They seek to make the teaching of the church fit what they want.

**4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,**

**5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of* gain. From such withdraw yourself.**

1. **Proud** – What type of person would claim to be a Christian and reject the words and doctrine of Christ? Answer: A proud man, puffed up with pride.
2. **Knowing nothing** – This person will try to sound wise, smart and know what they are talking about. But, in reality, they know nothing.
3. **Obsessed with disputes** – Some men seem to enjoy stirring up strife and getting people to disagree.
4. **Arguments over words** – When you think about the various disputes and false doctrines – many of them have a common theme. There is a dispute over the meaning of a word or they seek to change the meaning of a word.
	1. **Envy** – One of the results is envy.
	2. **Strife** – When there are disputes there will be strife.
	3. **Reviling** – Strife will lead to contempt for the people who disagree.
	4. **Evil suspicion** – Such arguments lead to broken trust.
	5. **Useless wrangling** – Harmful arguments lead a fuss over other issues.
	6. **Corrupt minds** – Their thinking becomes so clouded they cannot see the truth when it is pointed out to them.
	7. **Destitute of the truth** – They have been robbed of truth in their mind.
	8. **Think godliness is a means to gain** – They think that if they appear to be godly, people will follow them and they will gain fame, glory and perhaps make more money
5. **Withdraw yourself –** This phrase means that we must separate ourselves from those teaching error. Do not support or encourage them. Move away from any connection with them. The is the origin of the phrase “Withdraw fellowship.”

**6 Now godliness with contentment is great gain.**

1. **Contentment** – Gain is not just appearing to be godly. Godliness must be accompanied with contentment. Contented means that we have a mind that is content with the necessities of life. Contentment is a rare quality today.

**7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.**

1. **Brought nothing into this world** – We started out our life with nothing. He did not own any property, have a bank account, have any income or possess any materials things.
2. **Carry nothing out** – Eternal life is in the spiritual realm. Nothing material is needed, important or of value. An old proverb: The hearse does not have a U-Haul trailer behind it. All that we accumulate in life will be left behind when we die.

**8 And having food and clothing, with these we shall be content.**

1. **Food and clothing** – Some things are necessary for life. Food and clothing are required. 60” TV is not.
2. **Be content** – God wants us to focus on the spiritual and spend less time thinking about the material. Satisfaction with what things we have is important. We should not be satisfied with our understanding of God’s will. We must keep learning, growing and seeking truth. This passage is about the material things that are temporary in this life only.

**9 But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition.**

1. **Desire to be rich** – Is our focus on the material wealth of this world or on the spiritual wealth of our home in heaven?
2. **Temptation** – The more material things we acquire, the more we want. The result will lead us to temptation.
3. **Snare** – Seeking material things can become a trap. It can become the noose by which we hang ourselves.
4. **Foolish lusts** – Material greed drives many into lusting for more things.
5. **Drown** – the end result is they drown in a pool of their own making.
6. **Perdition** – The Greek word here means “the destruction which consists of eternal misery in hell. (Thayer)

**10 For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.**

1. **Love of money** – The desire and attraction of material gain is the root of the problem.
2. **Root of all kinds of evil** – Evil comes in many forms. But underneath man forms of evil is the greed to obtain material wealth.
3. **Some have strayed from the faith** – When the focus of our life is on material gain we will stray from the faith. “Stray” implies this was not a deliberate departure. It was a drifting so slowly that we did not realize that we had replaced God with money. The Almighty God had been replaced with the Almighty dollar.
4. **Many sorrows** – The end result is a great piercing pain. At some point we will realize the harm we have done to ourselves, our family, our spiritual life. We will be overcome with heart wrenching sorrow.
5. **Note #1** – Some have thought that money is evil. It is not money, but the love of money, the desire for money (material things) that leads to evil.
6. **Note #2** – The love of money is the ROOT of all kinds of evil. It is not the evil in and of itself. The evil is how our behavior changes because of the love of money and material things. It changes our focus in life. It changes our attitude toward things spiritual. It changes our view of what is most important. It changes our approach to the choices we make in life.

**11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.**

1. **But you** – The previous verse talks about how the worldly man is harmed by the love of money. Contrast that man with the man of God.
2. **Flee these things** – Run away from such attitudes and put your life on a higher track.
3. **Pursue righteousness** – There are some things that are more important than money. It is clear that money is important to live in this world, to buy food and shelter for the family. But there are things more important. Among the more important things are – Righteousness, Godliness, Faith, Love, Patience, and Gentleness. The love of money and our focus on the material world can cause our priorities to get out of balance.

**12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.**

1. **Fight the good fight** – We are at war. Our war is against Satan, this world, sin and evil. We must not stand by. We must be involved in this fight. We are expected to be soldiers in the army of God.
2. **Lay hold on eternal life** – This is the ultimate goal. A large bank account cannot purchase heaven. Owning more things has no advantage in eternity.
3. **Called** – God calls on us to serve him. We answered that call when we believed and were baptized into Christ. We not only became part of God’s family, but we also joined the Lord’s army to fight against sin and Satan.
4. **Good confession** – This word has two uses or meanings in the New Testament. It is use for the public confession of faith. (Matthew 10:32-33; Romans 10:9-10) it is also means the profession we claim and live before others. The first is oral and spoken with our mouth. The second is visible in how we live, what we do, and how we act and behave. Many make the oral confession but do not live the profession in their life.

**13 I urge you in the sight of God who gives life to all things, and *before* Christ Jesus who witnessed the good confession before Pontius Pilate,**

1. **Confession before Pontius Pilate** – Jesus was clear in His confession before the Roman governor in John 18:36-37. He was asked if he was king. Jesus answered that this is why He was born, why He came into this world. Everyone who hears (listens and obeys) his teaching will be of the truth.
2. **We must do the same** – In time of persecution or threat of harm or death, making a public oral statement of our faith might cause us to be killed. Jesus was facing death when He made the good confession. We must be willing to do the same in our life.

**14 that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing,**

1. **Keep this commandment** – We are commanded to confess our faith in Christ. This command is not just before our baptism but in every facet of our life.
2. **Without spot** – Our confession must not be just on certain occasions. It must be consistent with our life. It must be constant and without wavering.
3. **Blameless** – Our confession must be without anyone weakness. Our confession must not be open to rebuke.

**15 which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords,**

1. **Christ will come** – Christ will appear. Paul returns to the main theme. We must be ready for that coming. Christ will be seen by all when he comes.
2. **In His own time** – This means that Christ will not come when we think He ought to return and take us away. It will happen on His timetable, not ours.
3. **Only Potentate** – Jesus is our King. He is not just A king. He is THE king over all other kings. He is the Lord over all other lords. He is not a part time king. He is only King, full time king, continually serving as King. The word “only” shows that no one else can be the King over other kings and Lord over all other lords.

**16 who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honor and everlasting power. Amen.**

1. **Alone has immortality** – We have an immortal soul. But it dwells in a mortal body. We are both mortal (our body) and immortal (our soul). Jesus is only immortal. He has a spiritual, immortal body and soul. No part of Jesus is subject to death.
2. **Unapproachable light** – Jesus is the light to a world of darkness. But in his current place as King over His kingdom, he is such a bright light that He is said to be unapproachable. This does not mean we cannot approach Him as our mediator. This phrase is describing the brilliance of the light. We would be like Saul of Tarsus was, blinded by the brightness of the light.
3. **No man has seen** – We are still in the physical realm. John 1:18 says that no man can see God.
4. **Glory, honor and power** – All three of these belong to Christ. He is to be the object of our worship. He is to be the recipient of all praise, glory and honor. (Romans 11:36) He has all power. (Matthew 28:18)

**17 Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy.**

1. **Those who are rich** – Rich is a relative term. There are people with more material things than we have. But there are also many in the world who think we are rich. 72% of the world lives on less than $10 per day. 88% of Americans live on more than $50 per day. Look at the cardboard shacks in Haiti, the thatch roofs on stick houses in Panama, the living conditions in many parts of Africa, central America, and many countries in Asia. We are rich.
2. **Haughty** – It is easy for us to be upset of the electricity goes off for an hour. We become angry if the telephone does not work, or the TV reception goes away. These are signs of our proud attitude toward our possessions.
3. **Trust in uncertain riches** – The key word in this verse is “trust.” On our coins and paper money are the words “In God We Trust.” But do we? Is our trust in God or in the material things of this world? Which troubles you more – A scratch on your new car OR a soul lost in hell?
**Uncertain riches** – Material wealth is temporary. Jesus taught that we should not lay aside treasure on earth. It can be stolen, corrupted, lose value, become worthless. Read Proverbs 23:5.
4. **Trust in God** – Riches are fleeting. Things break and stop working. Cars wear out. TV sets short out. Appliances break and must be replaced. The only one on whom we can place our trust is God.
5. **Who made you rich**? – All blessings that we have, spiritual and material, come from God. (James 1:17) God intended for us to enjoy them, but not worship them. Appreciate them. Thank God for them, but do not make them your goal.

**18 *Let them* do good, that they be rich in good works, ready to give, willing to share,**

1. **Do good** – Those that have been blessed with more should do good with what we have been given.
2. **Rich in good works** – On judgment day the question will not be asked about how much property we owned, how large our bank account, or how many things we possessed. Our eternal judgment will be – How we handled the blessings we were given by God. We are to be rich in good works. Jesus said if you help a prophet or just give someone a drink of water, you will be rewarded. The rich man in Luke 16 was not condemned because he was rich. He was not willing to give the crumbs from his table to the beggar. We must be ready to give to those in need. We must be willing to share our blessings.

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

1. **Storing up** – Instead of a large savings account, we should have a large deposit of helping others in time of need. In Jesus sermon on the mount He urged us to lay up treasure in heaven. (Matthew 6:19-20)
2. **Eternal life** – This is the final goal and destination of the faithful. In this passage we are not talking about faithful in church attendance. Here the discussion about entering eternal life is based on how we used the blessings from God. In the parable of the talents Jesus taught that it does not matter if we are not as rich as others. The real question is how we used what we have been given.

**20 O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge—**

1. **Guard** – The Greek word here means to keep watch like a guard in a prison. Keep alert so they do not escape. Timothy is to keep a close watch on the things that he has been given. His gifts, talents, abilities and opportunities are valuable and must be guarded.
2. **Avoid the profane** – The profane is a reference to the worldly. The word refers to that which is unholy and people who are ungodly.
3. **Idle babblings** – We spend a lot of time in discussing things that are empty, useless, vain.
4. **Contradictions** – Many people live a life that contradicts what they claim. Our life must match our words. Here Paul is talking about those who contradict themselves. They make arguments that contradict their point.
5. **Knowledge** – Science in the KJV. There are many contradictions between the claims of modern science and what the Word of God teaches. Evolution is an example to show the contradiction about the origin of man. True science (knowledge) does not contradict the Bible.

**21 by professing it some have strayed concerning the faith. Grace *be* with you. Amen.**

1. **By professing it** – Some Christians have believed the theory of evolution more than they believe the Bible account of creation. They still profess to believe the Bible and try to accept evolution also. The two views are not compatible. To believe one is to reject the other. If you believe Genesis 1 you cannot believe the theory of evolution.
2. **Some have strayed** – There are many ways that one can fall away from God. Some just stop claiming to be Christians. They return to the world and live as the world around them. But others try to straddle the fence. They claim to still be faithful Christians, believe the Bible, but they also say that evolution is the method of development. There is a theory called Theistic Evolution. This view says God is the Who of creation and Evolution is the How. There are many passages that reject this view. The Bible not only tells us the God created the world, but it also tells us how God created all things. He spoke and it was so. He commanded and it stood firm. (Psalm 33:6 & 9)
3. **Grace be with you** – Paul ends with a prayer that God and His grace would continue to be with Timothy as he continued to work for the Lord.