

STUDYWEEK 2010



HOW TO GET THE MOST OUT OF STUDY WEEK TWENTY TEN

1 – **GET INTO THE WEEK!** Give it your best! Launch yourself into everything... Don't hold back!

2 – **STUDY** This is STUDY week. Put in as much as possible. Take advantage of the notes coming out early and jump into them. Go to the study groups that are put on in preparation for Study Week and learn as much as you can. Infect others in your ecclesia and young people's group so that we can all be enthused by study God's word!

3 – **PARTICIPATE IN THE STUDY GROUPS** Remember, there are no dumb questions! You are 5% of the group. The more each of us put into the group the better the group the will be, the better the week will be and the more we will get out of it.

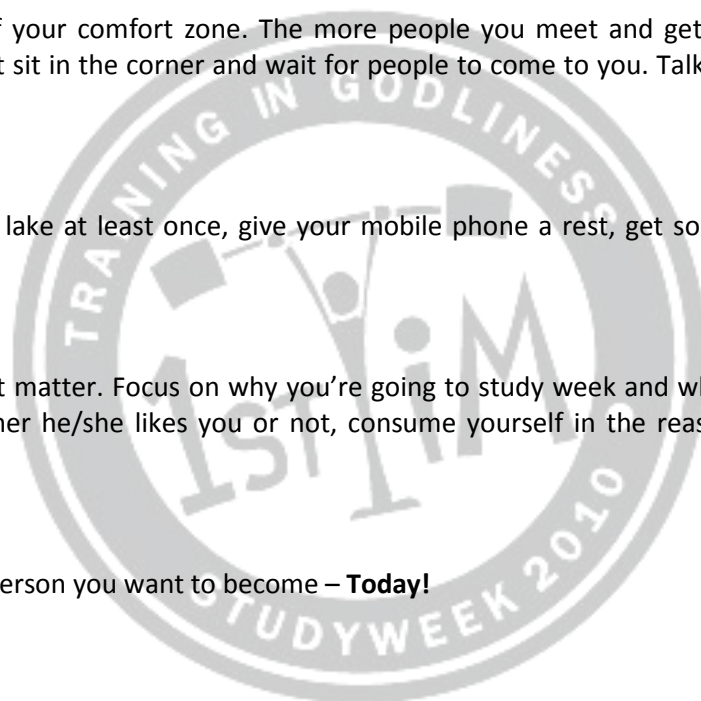
4 – **PRAY OFTEN** Always keep God in your thoughts and meditate on him.

5 – **TAKE AN INTEREST IN OTHERS** Go out of your comfort zone. The more people you meet and get to know, the more you will enjoy the week. Don't sit in the corner and wait for people to come to you. Talk to those who need it the most.

6 – **EAT YOUR VEGGIES**, go for a walk by the lake at least once, give your mobile phone a rest, get some sleep and laugh a lot!!!

7 – **DON'T BE CONSUMED** by things that don't matter. Focus on why you're going to study week and what brings us together. Don't worry about whether he/she likes you or not, consume yourself in the reason we're here.

8 – **START YOUR RESOLUTIONS NOW**, be the person you want to become – **Today!**



B A C K G R O U N D

CHAPTER DIVISIONS

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REASON FOR THE EPISTLE

Paul is on a visit to Macedonia and has left Timothy in Ephesus. The purpose of his letter was to advise Timothy of the way in which he should conduct himself as the spiritual leader of Ephesus, "the pioneer ecclesia" (1Tim 1:3). It appears that Paul was delayed for some time in Macedonia and so writes to Timothy concerning many matters of ecclesial life in order to assist him while Paul was away.

Knowledge

What were the reasons for Paul writing to Timothy and what was he exhorted on? *Hint: 1 Tim 3*



Paul's First and Second Journeys



Paul urges the ecclesia to use the life of Christ as a pattern for our behaviour in our walk to the kingdom. The ecclesia should be a place where believers are healed, supported and encouraged.

Jesus' wonderful way of life and conduct is a pattern for all of us to follow. The perfect character of God was revealed in human flesh when His son lived on the earth, as John says "we beheld his glory, the glory as of the only begotten of the Father" (1:14).

TIME OF WRITING

It's difficult to know exactly when the epistle was written. It appears however, that it was probably during Paul's three year stay at Ephesus (Acts 19). It was during this time that he took the journey to Macedonia (1 Tim 1:3, 3:14) although not recorded in the Acts of the Apostles. At the time of writing the ecclesia

was large enough to require a formal organisation of elders, bishops and deacons (ch 3), and written prior to his last meeting with the elders of the Ephesian ecclesia, when he said that he would see their faces no more (Acts 20:25). He infers in the epistle that he would return to Ephesus (3:14), but unlike his second epistle which was written in prison, he makes no references to difficulties or imprisonment. Therefore it must have been written during his stay at Ephesus. Some have suggested the date of writing to be AD 56.

THEMES & KEY PHRASES of the EPISTLE

1. THE CHARGE

Throughout the epistle constant reference is made to a "charge" and to a "commandment" which Paul delivered to Timothy. Both words are the translation of the Greek word "paraggelia". As in the Revised Version, the word should be more correctly and consistently translated as "charge". The Greek word is a

proclamation or command and is strictly used of commands received from a superior (officer) and transmitted to others, as in an army.

Study

What was “The Charge” given to Timothy? *Hints: 1 Tim 3:15-16; 4:12; 1:3; 1:18; 4:7-11; 5:3-7; 5:21; 6:1-13; 6:17-9*

[illegible]

2. GODLINESS

The term “Godliness” frequently occurs throughout the epistle and has reference to God manifestation. This is the overriding theme of the epistle, i.e. that the moral characteristics of God may be clearly seen in the lives of believers today as the result of a transformed mind (Rom 12:2, 2:14-15). The term is found in 1st Timothy in chapters 2:2; 3:16; 4:7, 8; 5:4 (piety); 6:3, 5, 6 and 11. A very similar Greek word also translated “Godliness” appears in chapter 2:10.

Godliness is the demonstration of the spirit of Christ in the house of God (i.e. the ecclesia). It is God's character shining brightly in a believer's life. God's character can only be developed in the believer when, and only when, they appreciate the character which God has revealed to them.

The believer shows mercy to others as God has given unbounded mercy to them; the peace and unity which they find with the Father is reflected in their relationship with their brothers and sisters; and the unmerited favour or grace which God has revealed to mankind is seen in the way he cares for others in the household of God. This character of the man of God flows from the renewal of the mind (Rom 8: 1-12) and not just by conforming to standards and rules.

3. “THIS IS A FAITHFUL SAYING”

This statement occurs in chapters 1:15, 3:1 and 4:9. The sayings that follow are like proverbs. They are condensed statements of truth, and summaries of the apostle's message. Some have thought them to be extracts from a first century statement of faith of the believers.

4. “THESE THINGS COMMAND AND TEACH”

This expression occurs in chapter 4:11 and a similar one in chapter 6:2, outlining a specific instruction which Paul wants Timothy to pass on to the ecclesia at Ephesus.

Application

Discuss what the “Spirit of Christ” is and how you can put it into practise in your life on a daily basis.

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THE YOUNG MAN TIMOTHY

Timothy was a constant companion of the apostle Paul (Rom 16:21). Although he was a timid person and suffered poor health, his life was an excellent example of how the Word of God can strengthen and motivate us in our lives (Phil 4:13).

Timothy's father was Greek (Acts 16:1). It appears that the only source of spirituality in the family was from his mother and grandmother (2 Tim 1:5). Both were spiritually-minded Jewish women who assisted him in his early years to develop that fruit of the Spirit which Paul refers to in Galatians 5. This shows how important it is to train children from a young age in the ways of God (2 Tim 3:15).

Knowledge

So what do you know about the young man Timothy? Using the passages below as assistance, along with your own, come up with all you can find out about the man Timothy. *Hints: Prov 27:1; 3:2 and 3:6; Acts 16:1; Acts 14:6; Acts 16:2-3; Acts 17:14; Acts 18:5; Acts 19:22; Rom 16:21; 1 Cor 4:17; 16:10; 1 Cor 16:10-11; 2 Cor 1:19; Phil 2:19-23; Phil 1:1; Col 1:1; 1 Thess 1:1; 2 Tim 3:15; 2 Tim 1:5; Phil 1; Heb 13:23*

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C H A P T E R 1

GODLY EDIFYING THROUGH FAITH

VERSES 1 - 2 PAUL'S SALUTATION

"Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord."

Paul was well known to Timothy, so it appears that the purpose of his salutation was to give Timothy the authority that would allow him to put into practise the instructions that he received from Paul in this epistle. It also appears evident that Paul knew the letter would be read and appreciated by many more than just Timothy.

Verse 1

"PAUL AN APOSTLE OF JESUS CHRIST"

The man who was once called "Saul" (meaning appointed) and had received honour from men, had now been separated to the work of God. An apostle is "one sent", or an ambassador (Eph 6:20). His task was to be sent and take the Truth to others. An apostle had to be an eye witness of the resurrection of Christ (Luke 24:48; Acts 1:8, 21; 1 Cor 9: 1-2; 15: 5 and 8), seen Jesus during his ministry, and must have been called and then sent by Him (Acts 1:21-22). In 2 Cor 5:16 it appears that Paul had also known the ministry of Christ by personal observation.

Knowledge

Where was Paul's apostleship given to him and what was his opinion of himself as to his worthiness? Use references.

Hints: Acts 9:3-6, 15-16; Gal 1:11-12; 1 Tim 1:15; 1 Cor 15:8-10; Gal 1:15-16

What is the meaning of Paul? What do you think the significance of this is?



"BY THE COMMANDMENT OF GOD OUR SAVIOUR, AND LORD JESUS CHRIST, OUR HOPE"

In other epistles he is referred to as an apostle "according to the will of God". Here it is by God's commandment or proclamation (Acts 13:2), inferring that the letter was to be read to the ecclesia as confirmation of Timothy's authority as leader and guide (for the apostle needed no introduction to Timothy).

God is our saviour (Luke 1:47; Isa 45:21; Jude 25; 2 Tim 1:9). The name "Jesus" is the Greek form of "Yah shua", meaning "He will be salvation" (Matt 1:21). Jesus Christ is often called "Saviour", because he is God's work of salvation.

The commandment is also from "the Lord Jesus Christ our hope", because the salvation God offers is illustrated in the Lord Jesus Christ. The Lord Jesus Christ is, therefore, both the means and the goal of our salvation and is, in both these sense, "our hope".

Verse 2

"UNTO TIMOTHY, MY OWN SON IN THE FAITH"

The meaning of Timothy's name provides us with an excellent insight into his character. He was a true, or genuine, son who faithfully represented characteristics of his father in the Truth.

Knowledge

What was the meaning of Timothy's name? Why is this significant?



"GRACE, MERCY, AND PEACE"

These three attributes must be carefully considered so that we may appreciate the principle of God manifestation throughout this epistle. **God manifestation means that the character of God is clearly seen in people.** In fact that is His whole purpose with the earth. "Manifest" simply means to "lighten and to shine". If we are truly God's children, we must brightly shine God's character in our lives. This is especially seen in the way we care and nurture others in Christ's ecclesia.

"FROM GOD OUR FATHER AND JESUS CHRIST OUR LORD"

Here Timothy is reminded that although he was Paul's child in the faith, God was the Father of them both and that it is through the Lord Jesus Christ that the blessings of the Father will come upon the ecclesia.

Knowledge

What do the following words mean? And how does each one relate to God and then our lives?

Grace

Mercy

Peace



Study

Find out the meaning of the words below, and use quotes to support your thoughts.

Good Conscience

Faith Unfeigned

All the terms you have studied above talk about internal things. How is this significant in the context of 1st Timothy?



VERSES 6 - 11 PAUL'S CONVERSION — THE POSITIVE PATTERN

"From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust."

Verse 6

"FROM WHICH SOME HAVING SWERVED HAVE TURNED ASIDE UNTO VAIN JANGLING"

It should be noted that verse 6 to 10 are in parenthesis, meaning they are an aside, explaining what happens when "love out of a pure heart" is not produced in believers' hearts. There were some who were not "aiming at" the high standard of their calling and had missed the mark completely. In reality they had only pretended to aim high, and being false brethren had missed the point of being in the Truth (1 Tim 6:21; 2 Tim 2:18).

To avoid labouring in vain we all need a clear plan in life, such as that stated by the apostle Paul in Phil 3:14; "I press toward the mark for the prize of the high calling of God in Christ Jesus". Without a clear plan like this to guide our life and actions, the result will be an aimless wander, swerving away from the straight and narrow path to which we have been called.

The “vain discussion” (RSV) these brethren were engaging in was pointless and foolish, and had apparently influenced a number of believers to such a degree that Paul considers it a vital issue to oppose. The empty sounds which resounded in the meetings were void of true love (cp 1 Cor 13:1), so Paul warns Timothy of how harmful it can be in causing arguments about minor matters of no real value.

Verse 7

“DESIRING TO BE TEACHERS OF THE LAW; UNDERSTANDING NEITHER WHAT THEY SAY, NOR WHEREOF THEY AFFIRM”

“They want to be teachers of the law, but they do not know what they are talking about or what they so confidently claim” (NIV)

Reference to the Law confirms that the fables and genealogies mentioned in verse 6 originated by the influence of Judaism. Their pride caused them to aspire to a status which was beyond their spiritual capacity. To a similar class Jesus Christ said, “Ye do err not knowing the Scriptures, nor the power of God”. (Matt 22:29; see also Mark 12:27; Rom 2:17-29.)

These people were strongly maintaining a position and philosophy which was not supported by Scripture. We also need to be positive in the Truth, however our beliefs and our teachings to others must be based on Scripture.

Verse 8

“BUT WE KNOW THAT THE LAW IS GOOD, IF A MAN USE IT LAWFULLY;”

Here Paul is careful to ensure that while he is challenging those who misinterpret and misuse the things of God’s Law, he is careful not to underestimate the value of the Law (cp Rom 7:7, 12). To keep the law, one was to use it for the purpose for which it was designed. However, the Judaisers were not interpreting it in accordance with God’s original design and intent.

Verse 9

“KNOWING THIS THAT THE LAW IS NOT MADE FOR A RIGHTEOUS MAN”

Law is designed for sinners, not to make them righteous, but to control their actions. The law also pointed forward to Christ, teaching that they needed a saviour. The Law was not designed for a “righteous” or justified man, it was to teach and develop understanding and faith, which is the basis of righteousness.

Study

What was the “law” and what was the intended use of it? *Hints: Gal 3v19; Rom 8; Rom 5:20-21; 1 Tim 1v11*

With the introduction of Christ, what became of the law?

With the above questions considered, is there any use of the Law in our lives today and in what way could it apply?



Verse 10

“FOR WHOREMONGERS, FOR THEM THAT DEFILE THEMSELVES WITH MANKIND, FOR MENSTEALERS, FOR LIARS”

“For adulterers and perverts, for slave traders and liars and perjurers – and for whatever else is contrary to the sound doctrine” (NIV)

Knowledge

Consider the following words and write down their meanings:

Lawless

Disobedient

Ungodly

Sinners

Unholy and Profane

Murderers

Whoremongers

Men Stealers

Perjured Persons

Sound Doctrine



Verse 11

"ACCORDING TO THE GLORIOUS GOSPEL OF THE BLESSED GOD, WHICH WAS COMMITTED TO MY TRUST"

The Gospel teaching is in harmony with the principles of the Law. The Law revealed the need to observe the spirit of the Law in action (Rom 2:29; 7:6; 1 Cor 9:21). The Gospel was not only glorious in itself but was the "Gospel of the glory" (Panin), indicating that the glory will be given to those found worthy at Christ's coming (Ref verses: Exod 33:18-19; cp Acts 7:2, 55; Rev 4:11). The hope of the glory of God presents a beautiful contrast to the worthless discussions of the Judaisers.

God is blessed because He is separated from the distractions and limitation of human flesh, is complete in Himself and will bring His purpose to fruition (note Matt 5:3-11). Every good gift does come from God (James 1:17).

This Gospel was entrusted to Paul directly from the Lord Jesus Christ (1:1). A great responsibility today falls upon those who have accepted the Gospel. A great and precious charge has been entrusted to us.

Knowledge

What is a Judaiser?



VERSES 12 - 17 PAUL'S CONVERSION — THE TRIUMPH OF GRACE OVER LAW

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

Verse 12

"AND I THANK CHRIST JESUS OUR LORD, WHO HATH ENABLED ME, FOR THAT HE COUNTED ME FAITHFUL, PUTTING ME INTO THE MINISTRY;"

To "enable" means to "strengthen", for the term is derived from the Greek "Dunamis", which means "energy". Paul was inwardly strengthened and energised by the Lord Jesus Christ (Phil 4:13), for he possessed the mind of Christ (1 Cor 2:16). Possessing no goodness in himself, he recognised that Christ had given him mercy and so responded in obedience.


Verse 13

“WHO WAS BEFORE A BLASPHEMER, AND A PERSECUTOR, AND INJURIOUS; BUT I OBTAINED MERCY, BECAUSE I DID IT IGNORANTLY IN UNBELIEF.”

He was a “blasphemer” because he spoke against the name of Jesus - a name exalted by God above all other names (Phil 2:9-10). He had been a violent man (Acts 8:3; 9:1) and had persecuted the ecclesia (Acts 9:4, 5; 22:4; 26:11; Phil 3:5-6). Paul had obtained mercy (v1; Luke 23:24; Rom 9:15).

Application

Paul tells us about how he used to live in v13. Have you ever thought about how you have changed because of your faith? How do you live differently because of the hope you have? What do you need to change in your life to help you “open your eyes” to what is right?



Verse 14

“AND THE GRACE OF OUR LORD WAS EXCEEDING ABUNDANT WITH FAITH AND LOVE WHICH IS IN CHRIST JESUS.”

“Exceeding abundant” in Greek means “super-abounded”, although a very literal translation, it precisely expresses the apostle’s praise. A full recognition of his own sinful state made Paul realise the abundance of the grace which had been extended to him (cp Rom 5:20, 7:24-25).

Knowledge

What is Grace?



Verse 15

“THIS IS A FAITHFUL SAYING”

This is the first of the five faithful sayings found in the pastoral epistles. The phrase is peculiar to “the pastoral epistles” and is literally rendered, “faithful the saying”. It has been suggested that these sayings may have been incorporated into a first century equivalent of our statement of faith. These sayings are therefore important for us to take on board.

Study

So what are the five faithful sayings in the Pastoral Epistles? *Hints: 1 Tim1; 1 Tim3; 1 Tim4; 2 Tim2; Titus 3*



“AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS; OF WHOM I AM CHIEF.”

Paul was the chief (Greek “protos”-“first or foremost”) amongst those who were once sinners.

Knowledge

What did Paul mean by him being the “Chief” sinner?



This Pharisee of the Pharisees had been the arch enemy of the Truth, “persecuting unto death, binding and delivering into prisons both men and women” (Acts 22:4, 19-20; cp 8:3; 9:2).

Verse 16

“HOWBEIT FOR THIS CAUSE I OBTAINED MERCY, THAT IN ME FIRST JESUS CHRIST MIGHT SHEW FORTH ALL LONGSUFFERING,”

The word “first” is the same in the Greek as for the “chief” in verse 15, so that the foremost sinner provided the foremost example of God’s mercy. The divine characteristics of longsuffering and patience were the aspects of divine love which were revealed to Paul in the forgiveness of his sins. Receiving strength from day to day from the Lord, Paul then endeavoured to manifest in his own life the same characteristics which had been revealed to him (cp 2 Tim 3:10).

“FOR A PATTERN TO THEM WHICH SHOULD HEREAFTER BELIEVE ON HIM TO LIFE EVERLASTING.”

Application

What is meant by the term “Pattern” and why was Paul a pattern? How can he be a pattern to us?



From persecutor to apostle, Paul became a symbol of hope for all who had sinned like him. He was always conscious of this and expressed his feelings in an acclamation of gratitude which was sincere and warm (verse 12). Coming from a heart which was full with intense emotion, his thanksgiving rose higher and higher as he emphasised the benefits he had received.

Verse 17

“NOW UNTO THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, BE HONOUR AND GLORY FOR EVER AND EVER. AMEN.”

Study

What do the following passages state in regards to our God and ourselves?

- Psa 29v10; 145v13

- **Acts 9v1-2; Acts 17v31**

- **Dan 4v34**

- **Isa 40v28; Psa 103v15-17**

- **Mal 3v6; Dan 7v9, 13**

- **Isa 40v29-31; 55v8-9**

- **2 Tim 1v10; Rom 1v23**

- **Your Own Verses**



VERSES 18 - 20 PAUL'S CHARGE TO FIGHT THE GOOD FIGHT

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

Verse 18

"THIS CHARGE I COMMIT UNTO THEE, SON TIMOTHY, ACCORDING TO THE PROPHECIES WHICH WENT BEFORE ON THEE, THAT THOU BY THEM MIGHTEST WAR A GOOD WARFARE;"

"Timothy my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight" (NIV)

This verse recommences the theme of Paul's charge originally stated in verse 3 and 5. Verses 6 to 17 were "an interruption" in the apostle's train of thought. It was necessary in these verses to outline the dangers which would occur if the charge was not kept. This would then prepare Timothy's mind to accept the responsibilities Paul's charge would place upon him.

As stated in the section outlining the themes of the epistle, the word “charge” is used of “commands received by a superior and transmitted to others”. Timothy was now receiving the commands and was, therefore, to prepare himself to engage in the good warfare of faith (cp same idea Num. 8:24 mg).

The phrase, “according to the prophecies which went before on thee”, is translated by the RSV, “in accordance with the prophetic utterances which pointed to you”. This seems to suggest that there were specific prophecies directed by the Spirit to find a young man capable of warring the good warfare. Perhaps the prophecies were an answer to Paul’s prayer for a helper after the loss of Barnabas in Acts 15:39-41. Whatever aspect this phrase opens to our thoughts, it is important to know that Timothy was recommended for the work by the elders in the area (Acts 16:2).

The words, “by them mightest”, could be translated to, “be encourage to” (cp 6:12; 1 Cor 9:7; 2 Cor 10:4).

Verse 19

“HOLDING FAITH, AND A GOOD CONSCIENCE; WHICH SOME HAVING PUT AWAY CONCERNING FAITH HAVE MADE SHIPWRECK:”

“...holding onto faith and a good conscience, some have rejected these and so have shipwrecked their faith” (NIV)

“Holding faith” means to have loyalty to the Truth. (A similar phrase is found in Rom 11:20, “Thou standest by faith”) Faith is to be combined with a “good conscience”, that is, the state of mind a person develops from a ‘knowledge’ of what is right and wrong on the basis of honestly following God’s Word.

A conscience must be developed, and if based upon wrong foundations will not produce a good conscience in the sight of God. On the other hand a conscience can be stunted or even made insensitive (ch 4:2), as a result of not consistently following the principles of God’s Word. Some had put away this good conscience, which was manifested in action (James 2:20), and had made shipwreck of the faith. It should be realised that the devastating wreckage of people’s lives can be caused by the subtle introduction of false doctrine. False teaching is likened by Jude (v12) to hidden rocks or spots which like a cancer can spread and affect all in the ecclesia.

Verse 20

“OF WHOM IS HYMENAEUS AND ALEXANDER; WHOM I HAVE DELIVERED UNTO SATAN, THAT THEY MAY LEARN NOT TO BLASPHEME.”

There is a directness about the apostle specifically naming two of those who were introducing false doctrine into the ecclesia and bringing God’s Name into disrepute (cp verse 3, 4, 19). “Hymenaeus” means, “pertaining to the god of marriage”, and “Alexander” means defender of men”.

This matter may have prompted the words of Acts 19:33, where Paul predicted that heretics would enter the ecclesia (Acts 20:30). Paul himself was later withstood by one called Alexander the coppersmith (2 Tim 4:14). He, therefore, “delivered up” or surrendered them to the adversary, or those who are the enemies of Jesus Christ. They were really part of the Jewish world so he delivered them up to it (Rom 6:17; 8:32). (See also 1 Cor 5:5, 2, 7; Titus 3:10; 2 Thess 3:6, 14; Rom 16:17; Gal 5:12; 1 Tim 5:15)

Knowledge

What does it mean to Blaspheme?



C H A P T E R 2

GODLINESS MANIFEST IN PRAYER AND SUBJECTION

VERSES 1 - 7 BRETHREN — AN EXAMPLE OF PRAYERFUL LIVING

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity."

Verse 1

"I EXHORT THEREFORE, THAT, FIRST OF ALL, SUPPLICATIONS, PRAYERS, INTERCESSIONS, AND GIVING OF THANKS, BE MADE FOR ALL MEN,"

Exhortation is to call to one's side and to direct in a particular course of action. The exhortation here relates to all brethren who are called to offer public prayer and it is of primary concern that the following 4 elements are included (Luke 12:1; 2 Peter 1:20).

"Supplications" are the urgent needs or requests for a specific situation and in the New Testament are always addressed to God. "Prayers" indicate requests made known to God with the idea of having Him before one's mind so as to take hold of God (cp. Isaiah 64:7).

"Intercessions" are the seeking of the presence and hearing of God on behalf of others. The word is translated "prayer" in 1 Tim 4:5. Engaging in this function types the work of the Lord (Rom 8:27, 34). Though having no merit of ourselves, intercession should be made on behalf of the needs of others. "Giving thanks" is returning to God His just dues and acknowledging His greatness in providing so many things (1 Thess 5:18).

God will have all men to be saved (verse 4), for which He has given His Son as a ransom (verse 6). The reference to "all men" at the end of verse 1 relates therefore to men in general (John 3:26, John 5:28).

Prayer

Prayer is derived from the Greek word "deesis" which means a wanting, need, and supplication. It is derived from a root word meaning "to beg", as binding oneself, to desire or beseech (1 Tim 2:1).

- This is closely connected with incense (Exod 30:34-38; Rev 8:3)
- The communion of prayer must be based upon God's word (1 Tim 4:5; John 4:23; Num 7:89)
- Prayer is an act of worship and is ascribing value to something which we hold in high esteem, and includes;
 1. Acknowledging our total dependence upon God
 2. Expressing our recognition of His living personality
 3. Showing close affection to the one who is both our Father and friend
- In prayer, the mind must be alert and actively participating in the prayer offered (Col 4:2; Eph 6:18)
- He to whom we pray is exalted and we need to be conscious of His many acts of condescension to us (Jude 24, 25; 1 Tim 6:16; Isa 40:12, 15, 25, 26; Psalms 91:15; 147:4-5)
- Our advocate who 'presents' the prayer is the Lord Jesus Christ (Eph 2:13, 18; Heb 7:25; 9:24; 1 John 2:1; John 14:13-14)

- Our petition is prepared by mediation upon God's Word which acts as a 'filter' to our thoughts (John 6:63; Rom 8:26; Jude 20; James 4:3; Gal 4:6-7)
- Prayer must be in harmony with God's will and purpose (Isa 59:1-2; John 15:7, 16; 1 John 3:22)
- Prayer must be offered without ceasing and from a cleansed heart (1 Thess 5:17; Luke 18:1-8; Eph 6:18; Psa 66:18; Mark 11:25-26)

Verse 2


"FOR KINGS, AND FOR ALL THAT ARE IN AUTHORITY; THAT WE MAY LEAD A QUIET AND PEACEABLE LIFE IN ALL GODLINESS AND HONESTY."

A life which is tranquil (RV) relates to a tranquillity emanating from outside and not disturbed by others. Tranquillity arising from within or otherwise rendered "meek" in 1 Pet 3:4 is here described as "peaceable". These attributes are affected to some extent by our rulers, those in eminent place (marg.) such as magistrates (1 Cor 2:1). Those who follow Christ need to be peaceful and orderly, and they ask only that their rulers do not harass them as they go about serving their Creator.

"Godliness" is the main theme of the epistle. The word is translated from the Greek "Eusebia" meaning "worship rightly directed". Godliness is not an external type of formalised religion such as attending a meeting through habit, but it is rather a true reverence and relation with God which causes one to do God's will from inner desire and stems from a knowledge of God's word and purpose (2 Pet 1:3; 2:9). The way they live life will show the characteristics of God (1 Tim 3:4).

Application

The majority of us reading these notes have grown up in peaceful and quiet circumstances, how does this affect our relationship with God in the context of this verse? What impact should such circumstances have on us?



Verse 4

"WHO WILL HAVE ALL MEN TO BE SAVED, AND TO COME UNTO THE KNOWLEDGE OF THE TRUTH."

The knowledge here referred to (Greek "epignosis") "denotes exact or full knowledge, discernment and recognition. It is a strengthened form of "gnosis" expressing a full knowledge, a greater participation by the knower in the object known, thus more powerfully influencing him" (Vine).

It should not be thought, however, that this knowledge is purely intellectual for it is a knowledge that has a powerful effect on the person who knows. It causes the person to act in accordance with it and thus acknowledge in life the source of this knowledge. The word is rendered "acknowledging" in 2 Tim 2:25 and 2 Tim 3:7. God will have all to come within His saving grace for which purpose He sent His Son into the world (John 3:15-17; Rom 5:7-8, 12, 18-19; 2 Pet 3:9).

Verse 5

"FOR THERE IS ONE GOD AND ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS."

Because there is only one God, all men – both Jew and Gentile – must seek salvation through Him who is the God of Israel (Rom 3:29; Eph 4:6). He has given His Son who was born a man into this world to be a mediator between Himself and mankind. He came bearing the nature of mankind that he might truly represent us to the Father and be sacrificed as a representative of mankind (Heb. 8:6; 9:15; 12:24; 2:14, 17-18).

Verse 6

"WHO GAVE HIMSELF A RANSOM FOR ALL, TO BE TESTIFIED IN DUE TIME."

The word "for" means "on behalf of", the sacrifice of Jesus Christ was "on behalf of all men". The price has been paid but all men do not avail themselves of the opportunity of salvation. He came at a time which was appropriate.

Ransom

The term ransom indicates the representative nature of the sacrifice of Christ and in no way indicates that he died as a substitute. "Ransom" is the translation of the Greek "antilutron" and in this case is governed by the preposition "hyper" which according to Vine, means "on behalf of" or appropriate to the need. The sacrifice of Christ was representative of mankind as he shared our nature (Heb 2:14) and involves God's forgiveness of our sins.

If, however, Christ died as a substitute then there would be no room for forgiveness which God has offered (cp. Ezek 18:20; Rom 3:25). In speaking of Christ, Paul said, "who gave himself for our sins" (Gal 1:4) indicating that Christ died *for* us and not *instead of* us (1 Cor 15:3, John 10:15, 18; Heb 7:25). His resurrection was as necessary as his death (Rom 4:25; 8:34; 1 Cor 15:14-18) indicating the need to die to sin and rise to newness of life (Rom 6:4). It is important to note that Christ himself both needed and obtained redemption (Heb 9:12, the word "for us" as is indicated by the italics should be eliminated).

Verse 7

"WHEREUNTO I AM ORDAINED A PREACHER, AND AN APOSTLE, (I SPEAK THE TRUTH IN CHRIST, AND LIE NOT;) A TEACHER OF THE GENTILES IN FAITH AND VERITY."

To be "ordained" is to be appointed, set down or constituted. Though today the term 'ordain' is used as a church ritual, its simple significance in this case is that God appointed Paul to preach the Gospel. He was given the role of preacher, apostle and teacher, each term having an important meaning. As a "preacher" he was a herald, an official who by order of a superior made a loud public announcement. This was a function which Noah fulfilled (2 Pet 2:5). The word is also found in 2 Tim 1:11. The superior who caused him to make the public announcements was Yahweh Himself and thus he was sent of God and can, therefore, be referred to as an "apostle", which means "one sent" (see 1:1).

Because Paul's status had apparently been challenged, he at this stage sees it necessary to emphasise the fact that that which he speaks is the truth (cp Gal 1:1, 12). The words "the" and "in Christ" are not found in other texts and thus the direct statement of the apostle brings the force of power when he says "I speak Truth and lie not". As a "teacher" he fulfilled an important ecclesial function, the word (didaskalos) being rendered "rabbi" in Matt 23:8. It is a term used for teachers in the ecclesia (Acts 13:1; Eph 4:11; 1 Tim 2:7), who were to reveal the character of Christ to the people which was a vital responsibility (John 10:1; James 3:1). As a result, the title was not used lightly. Paul was sent to the Gentiles (Rom 1:13; Gal 2:7) and discharged his charge faithfully and truly. The Alexandrian text renders the last phrase as "in spirit and truth", thus relating His work to the Lord Jesus Christ (John 4:24) and also to Joshua (Josh 24:14).

VERSE 8 INSTRUCTION ON PRAYER & COMMUNAL TEACHING IN THE ECCLESIA OF GOD

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."

Verse 8 – Prayer in the house of God

"I WILL THEREFORE THAT MEN PRAY EVERYWHERE, LIFTING UP HOLY HANDS, WITHOUT WRATH AND DOUBTING"

Verses 3-7 are an aside to the subject of prayer introduced in verses 1-2, where Paul spoke of the need for prayer and things to pray for. Verse 8 takes up from verse 2, where Paul now speaks about who is to pray and how “in the house of God” (3v15). The NASB translates the early part of verse 8 as “Therefore I want the men in every place to pray”. Men are to pray not “everywhere” (as in any place), but rather “in every place” (i.e. in every ecclesia, bearing in mind that this is the primary setting for Paul’s instructions to Timothy as per 3v15).

Study

How is the Greek word translated “everywhere” in verse 8 translated in 1 Thess 1v8? Hint: You won’t need a concordance to answer this question



When carrying out the important responsibility of prayer “in the house of God”, it’s vital that “the men” who do so have a Godly frame of mind and that there’s consistency between their actions, words and thoughts. In particular, there’s to be holiness (the Emphasised Bible translates this as “loving kindness”) on the part of the person praying (hands, of themselves, are not “holy”). The expression “lifting up holy hands” appears to be an allusion to a symbol used in the Old Testament (e.g. Psalm 28v2, 63v4, 119v48, 141v2 and Lamentations 3v41), which signifies:

- Prayer directed towards heavenly things (as distinct from ‘earthly’ things, such as “wrath and doubting” (or disputing)
- Actions which imitate a person’s dedicated and sincere approach to God, not just in praising Him or pleading for His help, but also in elevating and upholding Him and offering an acceptable sacrifice to Him. (How often do we consider that praising God and praying to Him can be forms of sacrifice to Him!)

As a result, ‘earthly’ things such as personal whims, anger, disputes, resentment or bitterness should never feature in prayers that are offered for the ecclesia (also bearing in mind God’s attitude in verse 4 and the fact that the ecclesia is God’s house, not our own).

Knowledge

The word “men” in the bible can refer to males or to mankind (i.e to both males and females). Is the Greek word translated “men” in verses 1, 4 & 5 the same Greek word translated “men” in verse 8? If not, what’s the difference in the meanings of the Greek words used? How does verse 9 help reinforce what’s meant by “men” in verse 8?



VERSES 9-10 ADORNING IN THE HOUSE OF GOD

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.”

As the men are to prepare and behave themselves in an appropriate way when praying “*in the house of God*”, so likewise “*the women*” (Emphasised Bible) are to prepare and behave themselves in an appropriate manner “*in the house of God*”. “*Shamefacedness*” is translated “*reverence*” in Hebrews 12v28. The Emphasised Bible describes this as “*modesty*”. “*Sobriety*” has the idea of discretion and self-restraint. Paul encourages modesty and discretion, and instead of overly concentrating on outward adorning, to focus rather on being ‘clothed’ with good works for Christ’s sake.

The word translated “*professing*” is sometimes rendered “*promised*” (e.g. Titus 1v2; Hebrews 11v11). Women who ‘promise’ godliness can fulfil this promise through “*good works*”. And just as “*wrath*” and “*doubting*” (or disputing) in verse 8 can be outward expressions of natural feelings, so too can absorption on (or, conversely, a lack of attention to) external adorning. This can serve to draw attention to the individual rather than to God (bearing in mind that the ecclesia is His “*house*” and not our own). Instead of the focus being “*godliness*”, it could instead become ‘me’!

Study

How does the expression “in like manner” link verse 9 with verse 8? In what way is there a “like manner” between what’s described in verses 9 and 10 (in relation to women) and verse 8 (in relation to men) “in the house of God”?

[illegible]

Application

Bearing in mind the context and the focus in verse 10 on “godliness”, does the concept ‘it’s not important how we appear/what we wear “in the house of God”; it’s what’s in our hearts that alone matters’ mirror Paul’s advice in verses 8 - 10? If not, why not?

[illegible]

VERSES 11 - 15 ROLES IN THE HOUSE OF GOD — UNIQUE BUT SIMILARLY IMPORTANT

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

Verses 11-12

"LET THE WOMAN LEARN IN SILENCE WITH ALL SUBJECTION. BUT I SUFFER NOT A WOMAN TO TEACH, NOR TO USURP AUTHORITY OVER THE MAN, BUT TO BE IN SILENCE."

In "the house of God", men and women are to perform some different (albeit similarly important) roles. ecclesial leadership and communal teaching of the ecclesia are to be performed by brothers. This role brings with it significant responsibilities which must never be treated lightly, disrespectfully or abused, and can include providing wise and faithful direction and 'shepherding' of the ecclesia, as well as ensuring that the ecclesia's spiritual and communal needs are duly satisfied. At the core of this responsibility is service; of looking out for what's in the best interests of the ecclesia (always remembering that Jesus is its head, not us) and trying to ensure the ecclesia is indeed a place that God could call 'His home'. Sisters, on the other hand, perform a vital supporting, caring and nurturing role in "the house of God." The area of their greatest strengths is highlighted in verse 15.

They have a responsibility to "learn" in the ecclesia in a peaceable and meek manner. The expression "in silence" is used in Acts 22v2 to describe a quiet and attentive audience listening to a presenter. And although sisters may not perform a communal leadership and verbal teaching role "in the house of God" in directing and orally instructing the ecclesia as a whole, it goes without saying that the most powerful form of teaching is not the spoken word, but rather personal example demonstrated in "good works" (verse 10).

Verses 13-14

"FOR ADAM WAS FIRST FORMED, THEN EVE. AND ADAM WAS NOT DECEIVED, BUT THE WOMAN BEING DECEIVED WAS IN THE TRANSGRESSION." "FOR ADAM WAS FIRST FORMED, THEN EVE. AND ADAM WAS NOT DECEIVED, BUT THE WOMAN BEING DECEIVED WAS IN THE TRANSGRESSION."

Paul provides reasons (note, "for" or 'because') for his instruction in verses 11-12; the order of man and woman in creation and the circumstances in which sin entered into the world. He cites events that happened in the beginning, one of which occurred even before sin came into the world. This suggests that Paul's instruction in verses 11-12 is timeless and is not based simply on the circumstances or culture of his day, but is rather founded on abiding Bible-based principles established from the beginning.

This verse also provides insight into circumstances that we're not privy to in the Genesis record. The Emphasised Bible states that Eve was "wholly deceived"; she was completely beguiled by the serpent, which caused her to disobey God's instruction and invite Adam to do likewise. But while she entered into sin beguiled, Adam did not. His was a deliberate decision to disobey and transgress God's instruction and instead follow Eve's advice.

Verse 15

"NOTWITHSTANDING SHE SHALL BE SAVED IN CHILDBEARING, IF THEY CONTINUE IN FAITH AND CHARITY AND HOLINESS WITH SOBRIETY."

This verse commences with a contrast ("*notwithstanding*") to what's stated in verses 11 to 14, as it might be possible to (wrongly) conclude from the previous verses that the women "*in the house of God*" are somehow inferior to the men. Rather, "*she (NASB, NIV, "women") shall be saved*" (just as men will), but the main sphere of her "*good works*" and salvation takes on a different focus to that of brothers. Although they may not perform a communal leadership and verbal teaching role of the ecclesia in relation to brothers, sisters

must never be considered as having a lesser role to play. Their main forte is in the crucial domain of “*childbearing*” (which also has the idea of motherhood and parenting, and is therefore not simply limited to giving birth to children). It’s in this ambit that women particularly excel.

The Twentieth Century New Testament expresses the early part of verse 15 as *“But women will find their salvation in motherhood”*. A route word for *“childbearing”* appears in 5v14, where it’s used in conjunction with the idea of managing a household or family. Without strong natural households (or families), the spiritual *“house (or family) of God”* is unlikely to flourish and grow. The link between the home and the *“house of God”* is reinforced in Chapter 3 (for example, in verses 4-5 and 12). However, verse 15 is not intended to be an absolute for all sisters, but is referring to the general sphere in which a woman’s role and unique strengths in the main are focussed. Just as not all brothers will be leaders or verbal teachers of the ecclesia, so too not all sisters may be directly involved in *“childbearing”*. Despite this and the different roles that each may perform, persevering in *“faith and love and holiness with sobriety (or self control)”* is essential for salvation irrespective of whether you’re a sister or a brother *“in the house of God.”*

Study

The Bible refers to believers being “all one in Christ Jesus”, regardless of whether they’re Jew or Greek, master or slave, or male or female” (Galatians 3v28). Is being “one” the same as being equal? *Hint: Notice how the expression “one” is used in John 17v21-23. Is “one” used in this passage to refer to being equal? How may it be possible to be “one” and yet not equal?*

[illegible]

C H A P T E R 3

GODLY BEHAVIOUR IN THE ECCLESIA OF THE LIVING GOD

VERSES 1-7 QUALITIES AND CONDUCT OF OVERSEERS

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

Verse 1

"THIS IS A TRUE SAYING, IF A MAN DESIRE THE OFFICE OF A BISHOP, HE DESIRETH A GOOD WORK"

This is the second faithful saying. The term “the office” should be left out and the phrase is more simply understood as indicating that he desires to help in the administration of the ecclesia.

Study

Consider **1 Peter 5:1-12**. It speaks of many roles within the ecclesia. List down what it speaks of and how we should be living our lives in our ecclesia, even if we have different roles to play:

[illegible]

To those who were seeking such a position, they needed to be faithfully following the requirements of administering to the ecclesia, and exercising great patience and understanding.

For those who were considering taking on this role, they needed to be well aware that the position would be subject to the likelihood of persecution. Those who desired to fill the position, of one who oversees the needs of the ecclesia of God must manifest the characteristics of God in their own lives.

Knowledge

What was the first “faithful saying”?

Study



In the early ecclesia, people were appointed to various offices which do not have direct parallels today. There are, however, lessons which brothers and sisters today learn from the original positions held in the first century ecclesia. In **1 Cor. 12:28** some of these offices are outlined. Consider these and find out the meaning and/or role they played within the ecclesia:

'Apostles'

'Prophets'

'Teachers'

'Pastors'

'Evangelists'



Verse 2-3

"A BISHOP THEN MUST BE BLAMELESS, THE HUSBAND OF ONE WIFE, VIGILANT, SOBER, OF GOOD BEHAVIOUR, GIVEN TO HOSPITALITY, APT TO TEACH: NOT GIVEN TO WINE, NO STRIKER, NOT GREEDY OF FILTHY LUCRE: BUT PATIENT, NOT A BRAWLER, NOT COVETOUS"

Study

Consider the qualifications listed for the overseers and those who were ministering to the ecclesia. Notice there are seven positive and five negative attributes. Write down the meanings of each. What lessons emerge from this?

'Blameless'

'Of one wife'

'Vigilant'

'Sober'

'Of good behaviour'

'Hospitality'

'Apt to teach'



Verse 4

"ONE THAT RULETH WELL HIS OWN HOUSE, HAVING HIS CHILDREN IN SUBJECTION WITH ALL GRAVITY"

It is the responsibility of brothers in the ecclesia to positively lead and direct well to their own families. In this there is to be no rulership in the sense that the father is oppressive, but Paul's expression suggests, "one who presides over as with care and diligence".

Study

Eph 5:22 and 6:1-4 speak of the family unit. What qualities should be displayed by each member? Why?



Verse 5

"FOR IF A MAN KNOW NOT HOW TO RULE HIS OWN HOUSE, HOW SHALL HE TAKE CARE OF THE ECCLESIA OF GOD?"

It is a logical conclusion that if one cannot manage his own family then he cannot effectively fulfil the function of a shepherd within the ecclesia, for the ecclesia is the family of God (1 Tim 3:15 & Eph 3v15). The term, "take care of" means to "have the management of". Taking care of one's family, involves forethought and provision, and seeking what's in the best interest of the family as a whole in achieving its goal of becoming part of God's family.

Verse 6

"NOT A NOVICE, LEST BEING LIFTED UP WITH PRIDE HE FALL INTO THE CONDEMNATION OF THE DEVIL."

A novice is like a young plant, not yet having deep roots to resist rigorous conditions. When trials come in life, a person needs to have depth to ride out difficult times. If there isn't the depth and stability, then it can bring about failure.

Rigorous conditions at this early stage, even though the person may be advanced in years, may not be withstood because they have not developed the spiritual maturity necessary. The result of a novice being given the position of responsibility in the ecclesia could result in him being lifted up with pride, lacking an essential quality for the position. They could fall into a trap where a decision they make is a result of pride or the desires of the flesh (Rom 8:1-8).

Verse 7

"MOREOVER HE MUST HAVE A GOOD REPORT OF THEM WHICH ARE WITHOUT; LEST HE FALL INTO REPROACH AND THE SNARE OF THE DEVIL."

It was necessary that any witness called from outside the ecclesia could give a report of an overseer which was consistent with those from within the ecclesia, thus showing his way of life to be "single" or consistent (2 Cor 1:12; 11:3; Acts 22:12). Note that the verse explains to us that those in Christ are "the within" and those not in Christ are "without" (Eph 2:11-12; 1 Thess 4:12, 1 Cor 5:12). If the report from both within and without was not consistent, he could fall into reproach, defamation or reviling (contrast Heb 13:13). The "snare of the devil" is a phrase meaning the enticement of evil (2 Tim 2:26).

If the way of life of those who were appointed was not consistent both outside and within the ecclesia, it is likely by their inconsistent way of life that they would bring about a lowering of standards and the possible ruin of the ecclesia.

Application

Consider what Paul is saying in relation to consistency of life and reflect on your own life. Would those that are from 'within' and 'without' have the same report?

VERSES 8 - 14 QUALITIES AND CONDUCT OF DEACONS

"Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in



all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly:"

Verse 8

"LIKEWISE MUST THE DEACONS BE GRAVE, NOT DOUBLE-TONGUED, NOT GIVEN TO MUCH WINE, NOT GREEDY OF FILTHY LUCRE;"

Knowledge

What is the meaning of a "Deacon"?

Give an explanation for the following words or statements:

"Be grave"

"Not doubled tongued"

"Not given to much wine"

"Not greedy of filthy lucre"



Verse 9

"HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE."

When one holds the secret of the faith, they hold a lasting and continuing possession (2 Tim 1:13, cp 1:19). There is nothing mysterious about the faith, for the term simply means a secret which has been revealed to the faithful (cp John 15v15, Eph 3v3-6).

A pure conscience is one which is consistent in its action and springs from a mind which has been purified by the washing in the water of the Word. Our conscience requires a period for development, reaching its ultimate when the person has adopted the values obtained from another source to such a degree that they have become as it were its own.

When our consciences are developed and are based upon an understanding of righteousness, then they can be described as a "pure conscience" (see Psa 119:9-16, 97-104; Prov 14:29, 15:3; Matt 5:41, 6:1-8, 7:1-5; John 8:1-9). The RSV on Ecc 12:11 says "the sayings of the wise are like goads and like nails firmly fixed are the collected sayings which are given by one shepherd." It continues in verse 12 to say, "My son beware of anything beyond these". It is necessary, that there be a meditation upon God's word that it is absorbed and

acts as a 'pricking instrument' whenever there is the temptation to stray from the straight and narrow path to which we are called.

Study

Consider the following passages and write down what they are saying in relation to developing a “good conscience” Psa 119:9-16, 97-104; Prov 14:29, 15:3; Matt 5:41, 6:1-8, 7:1-5; John 8:1-9.

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Verse 10

"AND LET THESE ALSO FIRST BE PROVED; THEN LET THEM USE THE OFFICE OF A DEACON, BEING FOUND BLAMELESS."

As is clearly seen from Acts 6:3 and also from this verse, it is necessary that brothers demonstrate the right characteristics before being selected for responsible positions in the ecclesia. Only then may they “serve as deacons” (RV) since they are “blameless”, i.e. cannot be called to account for behaviour that does not befit a deacon(see verses 2 & 6).

Verse 11

"EVEN SO MUST THEIR WIVES BE GRAVE, NOT SLANDERERS, SOBER, FAITHFUL IN ALL THINGS."

This verse emphasises the equally important role of women in the overall work of the ecclesia of God.

They must be sober, vigilant, discreet and not slanderers. The word “slanderers” here is correctly translated from the Greek “diabolos” and is one of the three places in the New Testament where the word (normally translated “devil”) is correctly translated (cp 2 Tim 3:3; Titus 2:3). It’s important not to spread false accusations and criticisms throughout the ecclesia. Finally, they are to be “faithful in all things”, or thoroughly reliable.

The ecclesia needs people who can be relied upon to carry out their functions in an efficient and proper manner. In doing so they represent our Father, Yahweh, who is completely reliable in all His ways, never failing in the functions to which He has set Himself (cp James 1:17). Those brothers and sisters who would, therefore, accept ecclesial responsibility must try to act in the same way as Yahweh acts and show His characteristics in their life

Verse 12 & 13

"LET THE DEACONS BE THE HUSBANDS OF ONE WIFE, RULING THEIR CHILDREN AND THEIR OWN HOUSES WELL."

The qualities of deacons must be the same as those of bishops, as explained in verses 2 and 4.

"FOR THEY THAT HAVE USED THE OFFICE OF A DEACON WELL PURCHASE TO THEMSELVES A GOOD DEGREE, AND GREAT BOLDNESS IN THE FAITH WHICH IS IN CHRIST JESUS."

The Diaglott renders this, "having served well". The sense of the statement is that they have served, ministered and cared for another's needs. There is no suggestion in this verse that fulfilling a particular office in the ecclesia will 'buy' salvation.

On the contrary, the effects on the individual in properly fulfilling their role will assist in creating a character pleasing to God. In labouring as a servant, one has to demonstrate submission, forethought, care for others, and justice, and have learnt to apply the principle of God manifestation in their life.

The "degree" spoken of is a step leading to advancement. The Scriptures offer this as an incentive and it should be borne in mind that all of the circumstances of life, together with an understanding of God's Word, will assist the development of God's character in individuals. They are stepping stones towards their conformity to the image of Christ Jesus (Rom 8:28-30), who is the first born of those who will follow (Matt 25:20-21; Heb 12:2; Rev 2:26-27; Luke 19:17, 2 Tim 4:7-8).

Verse 14

"THESE THINGS WRITE I UNTO THEE, HOPING TO COME UNTO THEE SHORTLY"

It is apparent from the apostle's words that he intended to visit Timothy soon after writing the letter, but he penned details of the way in which Timothy must act in the ecclesia, should the apostle be delayed. The words that follow, are an explanation of the reason for writing the epistle and are the core and pivot around which the epistle revolves. Verses 15 and 16 are seen by many as being two of the most thoughtful verses in Scripture.

VERSES 15 - 16 THE ECCLESIA OF THE LIVING GOD

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Verse 15

"BUT IF I TARRY LONG, THAT THOU MAYEST KNOW HOW THOU OUGHTEST TO BEHAVE THYSELF"

Additionally, other translations such as the NIV change 'thou' to people. In other words, this is not just an instruction to Timothy but to all people in the ecclesia.

The leader of an ecclesia must behave as an example of the living God both to those without and those within. The term, "behave" indicates to move about in, to sojourn or dwell, and indicates how to behave or conduct oneself in the household of faith.

"IN THE HOUSE OF GOD, THE ECCLESIA OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

It should be noted that the above translation has eliminated three words from the KJV by authority of other texts. The ecclesia is a house or dwelling place in which the expression is applied to both the tabernacle and the temple (Matt 12:4, 21:13).

The finest stone, before being used in a building, must be quarried and prepared for fitting into the final structure. In our lives we are being cut and polished (1 Peter 2:5) in order to occupy a place in the spiritual temple of the Age to come (2 Cor 6:16; Isa 51:1-2).

The ecclesia **must** be the place where God dwells and that He is pleased to sojourn with those who put their trust in Him – “But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word” (Isa 66v1-2). The ecclesia is “an assembly of a Living God” (Roth.) and supports the Truth by being a “pillar” or open, firm structure which supports a roof and the “ground” or foundation which, though hidden and less elegant, is vitally important to support the whole structure (Matt 7:24-27, 16:18; 2 Tim 2:19).

We can infer that the apostle is suggesting that the roof represents the Truth supported by the ecclesial foundation and walls. “The Truth” must therefore be an essential part of the lives of the individuals within the ecclesia as it relates both to them as individuals and to the relationship between individuals and with God in that great ‘house’.

Verse 16

“AND WITHOUT CONTROVERSY GREAT IS THE MYSTERY OF GODLINESS: GOD WAS MANIFEST IN THE FLESH, JUSTIFIED IN THE SPIRIT, SEEN OF ANGELS, PREACHED UNTO THE GENTILES, BELIEVED ON IN THE WORLD, RECEIVED UP INTO GLORY.”

To say that the “mystery (“secret”) of Godliness was without controversy” was to say that it was commonly accepted that this secret was great or large. The aim of this doctrine is to teach the demonstration of a life consistent with that of Yahweh.

Knowledge

What does the word “manifest” mean?



God was “manifested in the flesh” when His character was revealed in His Son who came in the likeness of sinful flesh (John 1:14, 5:19, 14:7-9; Heb 2:14).

Jesus Christ who was a manifestation of God in the flesh was “justified in the Spirit” by having his nature changed from mortal to immortal, which vindicated his righteousness (1 Pet 3:18; Rom 1:3-4; 2 Cor 3:18).

The reference to angels does not necessarily indicate immortal beings. The Greek “angelos” means, “messengers”, and is rendered this way in Matt 11:10; Mark 1:2; Luke 7:24, 27, 9:52, James 2:25.

Messengers went from him into all places of the world to preach the Gospel. An apostle must have seen the risen Christ to act as a true messenger in this sense (see 1 Cor 15:1-8). The messengers preached him among the Gentiles and the nations (Matt 28:18-20; Acts 15:14; Col 1:23), resulting in many in the world at that time believing on him (2 Thess 1:10; Col 1:6, 23).

Finally, he who was the Word made flesh (John 1:14) was “taken up in glory” (Diaglott). Christ manifested God in the flesh, was changed in nature to Spirit nature and was finally taken out from this world in glory.

A parable is here enacted being the process whereby people may be reconciled unto God through the blood of His Son. The first stage in that reconciliation is a transformation of heart and a symbolic death, burial and resurrection in accordance with the pattern laid down by the Son of God (Rom 6:3-5).

Throughout the verse there is a progression from flesh to glory, and upward movement of thought whereby God has in Christ laid a pattern for the elevation of mankind. His purpose in this is “that God may be all in

all" (1 Cor 15:28) and throughout this epistle the apostle is showing how God manifestation is to be revealed in the practical issues of life.

Study

What is the secret of godliness?

A secret is that which is revealed to a close associate. The reader should consider Luke 12:48 and John 15:15 in this regard. The secret or mystery of godliness is, the way in which God has provided one, who, though coming in our nature, has overcome the flesh with which he like us was burdened, and yet because of his spiritual mind. He has left an example for us to be strengthened by the spirit, to crush the flesh and therefore, to reveal in life today the moral attributes of God. Consider the following passages and note what each says about Christ and his Father, Yahweh:

1. Luke 12:48

2. Gal 6:7-8; Rom 3:10, 19, 23, 8:12, 13; John 6:63

3. Luke 1:35, 2 Cor 5:19, Luke 2:40, 52, Isa 11:1-3, Psa 80:17

4. Matt 4:4, 26:39, Luke 22:42

5. John 1:14; Luke 7:15-16, 9:43; John 7:16

6. Acts 2:22, 4:11; 10:38, 43

7. John 3:3; Rom 8:17; 1 Cor 1:30; 2 Cor 4:6; Gal 1:16; Phil 2:5-11; Col 2:9-10; 1 Peter 4:11

8. John 3:3; cp John 8:23 and 3:31, 13

9. John 3:14, 15



C H A P T E R 4

GODLINESS — THE ANSWER TO ECCLESIAL PROBLEMS

VERSES 1 - 5 THE CHALLENGE OF APOSTACY

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer."

It is unfortunate that the chapter division comes where it does. The dramatic contrast which exists between verse 16 of chapter 3 and verse 1 of chapter 4 is not really appreciated when they are divided according to the normal chapter division. It must be seen, however, that even though high ideals are set before the ecclesia to show the character of God (3v15) and the glorious message of God manifestation which it must reveal (3v16), Paul warns of the false doctrine which would inevitably come.

Verse 1

"NOW THE SPIRIT SPEAKETH EXPRESSLY, THAT IN THE LATTER TIMES SOME SHALL DEPART FROM THE FAITH, GIVING HEED TO SEDUCING SPIRITS, AND DOCTRINES OF DEVILS;"

The Spirit of God spoke through Paul (2 Pet 3v15-16) and had clearly and plainly expressed to him (2 Tim 3v1; 2 Pet 3v3-4; 1 John 2v18-19) that doctrine which leads away from the Truth would be introduced into the ecclesia (1 John 4v1-2; Rev 16v13).

Knowledge

What does "depart" mean and what do they "depart" from? Do you have a quote to help your point?



To give heed to "seducing spirits" or "deceitful spirits", our attention is caught, and our human nature listens with "itching ears" and we are so naturally ready to receive something different, just because it is different, or something that appeals to our natural feelings.

What is the result of this? They secretly grow and multiply until they have ruined the ecclesia. "A little leaven leavens the whole lump" (1 Cor 5v6). How true this can be in both a negative and positive way!

Application

Discuss the idea of the "Doctrines of Devils" and your understanding of its meaning. Consider the Greek culture and maybe research where this worship was carried out. Does this relate to any part of our lives/cultures today?

[illegible]

"SPEAKING LIES IN HYPOCRISY; HAVING THEIR CONSCIENCE SEARED WITH A HOT IRON;"

When one has their “conscience seared with a hot iron” it is branded, marked or scarred in such a way that it becomes insensitive. A true conscience in the sight of God is based upon His Word, and is sensitive to the way of life which righteousness imposes upon us. Branding renders our minds “insensitive”. Their consciences are branded with the effect of their sin so they become rigid, hard and dead to all sensibility, no longer appreciating the need for repentance and forgiveness.

Consider the idea of our “conscience being seared with a hot iron”. How could this apply to us?

[illegible]

It was the practice in ancient times to mark those with a hot iron who had been found guilty of a great crime.

"FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM MEATS, WHICH GOD HATH CREATED TO BE RECEIVED WITH THANKSGIVING OF THEM WHICH BELIEVE AND KNOW THE TRUTH."

Chapter 4 - Godliness the Answer to Ecclesial Problems

This is in complete contrast to the teaching of the Apostle Paul that marriage provides experience in handling the matters of God's family (Eph 3:14-15; 1 Tim 3:2, 12; Heb 13:4). It should also be noted that Peter was married (Matt 8:14; 1 Cor 9:5).

Another sign of the system here described is that they would command to abstain from meats. The term "meat" is used in the sense of solid food as distinct from liquid such as milk.

There is an interesting extract from Dr. Butler's Catholic Catechism which, on this point, reads as follows:

- **Question:** *Is it strictly forbidden by the church to eat meat on days of abstinence?*
- **Answer:** *Yes, and to eat flesh meat on any day on which it is forbidden, without necessity and leave of the church, is very sinful".*

Those who believe and know the Truth recognise the fact that God has provided food for our use which is not to be refused by man but should be received with thanksgiving (cp Deut 8:10; Rom 14:6). By implication, those who command to abstain from certain foods by way of religious observance **do not believe** and are not faithful, trusting and obedient, and do not know or fully understand the Truth.

Verse 4

"FOR EVERY CREATURE OF GOD IS GOOD, AND NOTHING TO BE REFUSED, IF IT BE RECEIVED WITH THANKSGIVING:"

Study

The Jews forbade the eating of pork. What was the reason for this and is it still valid today? Use 1 Tim 4:4 to develop your answer. *Hints: 2 Cor 3:7-11, 14; Col 2:14-17; Gal 4:21-31; 5:1-4; Heb 9:9-12*



The point Paul is trying to convey to the ecclesia is that they should be wary because there would be some that would arise from among the ecclesia *"commanding to abstain from meats"*.

In using the term, "every creature", the apostle is speaking only of edible food and not of everything which God has created. Thus the significance of his statement is that every edible creature of God is good and is not to be rejected on any bizarre grounds (see Gen 1:29; 9:3; 1 Cor 10:30-31; Eph 5:20).

Verse 5

"FOR IT IS SANCTIFIED BY THE WORD OF GOD AND PRAYER."

Edible food is set apart for the use of people that they might receive physical strength.

Food is set apart by the Word of God which states that God has given the "herb bearing seed", the "fruit of the trees", the "beast of the earth" and the "fowl of the air" to be food for mankind (Gen 1:29-30; 9:3; Acts 10:13-15).

When man is about to use the food that God has provided, he is to sanctify or set it apart for use by prayer to God. This is done that all the strength derived from it may be devoted to God in fulfilling His will. Those

who thank not God for His food and pray not for His blessing in the use of it are not truly sanctified or set apart for His service.

Study

Food is set apart by God throughout the Bible. What is the purpose of “food” both spiritually and physically? Give passages to support your answer. *Hints: Gen 1:29-30; 9:3; Acts 10:13-15*

[illegible]

VERSES 6 - 16 AN EXAMPLE TO THE BELIEVERS

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Verse 6

“IF THOU PUT THE BRETHREN IN REMEMBRANCE OF THESE THINGS, THOU SHALT BE A GOOD MINISTER OF JESUS CHRIST, NOURISHED UP IN THE WORDS OF FAITH AND OF GOOD DOCTRINE, WHEREUNTO THOU HAS ATTAINED.”

Timothy was to bring these things to the attention of the ecclesia as a true preacher, for to be forewarned is to be forearmed. He was to remind the ecclesia that Yahweh has provided all good things, and by walking in the light and talking to Him in prayer, our relationship will be based upon the Godly principles of faith and good doctrine.

The ecclesia needed to recognise the certainty of corruption and the small things which can lead in that direction.

Knowledge

What was the background and upbringing of Timothy? Why is this significant? *Hints: 2 Tim 3:15; Eph 6:4*



Timothy would fulfil the role of a “minister” or servant, the phrase being otherwise rendered “deacon” in 3:5. He had been nourished and trained in the things of the Truth and attained a degree of maturity to warn the ecclesia of impending trouble.

It was clear to the apostle that Timothy had attained or thoroughly understood and practised the elements of the Truth for which he was selected to assist in the work (Acts 16:2-3; 2 Tim 1:5).

Verse 7

“BUT REFUSE PROFANE AND OLD WIVES FABLES, AND EXERCISE THYSELF RATHER UNTO GODLINESS.”

*“But reject those myths fit only for the godless and gullible, and **TRAIN YOURSELF FOR GODLINESS.**” (NET)*

Knowledge

What are the ‘profane fables’ spoken of here and where else in Timothy have they been talked about? Give passages.



Timothy was required to engage in the hard, rigorous work demanded of a true soldier in Christ (2 Tim 2:3) and therefore could not pay attention to ‘old wives’ stories.

There is, however, a need for exercise in the things of Godliness rather than physical gymnastics. There are direct parallels between natural and spiritual exercise. “Spend your time and energy in the exercise of keeping spiritually fit” (Taylor). This exercise would require strict training (1 Tim 4:15) and discipline (Deut 4:29). It requires an incentive, a goal upon which the eyes must be fixed (Phil 3:13; Deut 28:1-3; 32:46-47), and dedicated effort to attain that goal (Acts 11:23).

Verse 8

“FOR BODILY EXERCISE PROFITETH LITTLE; BUT GODLINESS IS PROFITABLE UNTO ALL THINGS, HAVING PROMISE OF THE LIFE THAT NOW IS, AND OF THAT WHICH IS TO COME.”

There is some benefit from bodily exercise. It is, however, “for a little time” (margin) and the crown is corruptible (1 Cor 9:24-25).

Godliness is profitable now. Even if we should fall, our Father will not allow us to be utterly cast down and will also be sure to provide us with the needs of life (Psa 37:23-26, 30-33). God knows the needs of His servants, those who put their trust in Him and put the things of His Kingdom above the other things of life.

He will ensure that they are sufficiently provided for, and will find themselves in His grace given a place of honour in the glorious Kingdom which is promised to those who love Him (Matt 6:31-33; Mark 10:30; 1 Pet 3:9-10; 2 Tim 4:8).

Verses 9-10

"THIS IS A FAITHFUL SAYING AND WORTHY OF ALL ACCEPTATION. FOR THEREFORE WE BOTH LABOUR AND SUFFER REPROACH, BECAUSE WE TRUST IN THE LIVING GOD, WHO IS THE SAVIOUR OF ALL MEN, ESPECIALLY OF THOSE THAT BELIEVE."

The faithful saying of verse 9 is the third of Paul's proverbs. He has an objective clearly in his view and it is to this end that labour should be directed. This is the significance of "therefore".

The life of a believer is one of hard work such as was exercised by Paul among the Gentiles (cp 1 Cor 15:10). Teaching and preaching God's Truth can cause one to be despised, so there is the need to endure hardship (cp 1 Pet 4:14).

We have the assurance, however, and confidence that we trust or have our hope set on a living God who has given promises which He will fulfil at the coming of His Son (2 Cor 4:18; Phil 3:13-14; Heb 12:1-2). We trust a **living** God; all others are dead.

Study

The following verses speak of our heavenly father, Yahweh. What do they say about him?

Psalms 106:21

1 Cor 10:15

Isaiah 63:8-10

Rom 1:21

Psa 36:6; 104:27-28; 145:9, 16, 17

Luke 6:35

Acts 17:25, 28



Verse 11

"THESE THINGS COMMAND AND TEACH."

Note Paul's emphasis on the need for Timothy to instruct the ecclesia in those matters which he has just discussed (cp verse 6, 11, 9; Deut 6:7).

Verse 12

"LET NO MAN DESPISE THY YOUTH; BUT BE THOU AN EXAMPLE OF THE BELIEVERS, IN WORD, IN CONVERSATION, IN CHARITY, IN SPIRIT, IN FAITH, IN PURITY."

Because of Timothy's relative youth, it would be relatively easy for others to look down on him. It was necessary that he demonstrate great maturity and discretion in everything.

In order to do this, he had to be an example of the believers (note the word "of"). In fact, he was to be the example of a true believer in his actions and teachings and therefore of the revelation of Christ in his life.

Knowledge

What is the meaning of the following statements?

1. 'In conversation' (Assist Phil 1:27)

2. 'In love' (Assist 1 Tim 1:5; 2 Cor 12:15)

3. 'In faith' (Assist Heb 11:1)

4. 'In purity' (Assist 1 Tim 5:2)



Verse 13

"TILL I COME, GIVE ATTENDANCE TO READING, TO EXHORTATION, TO DOCTRINE."

In the time period of the apostle's absence it was necessary that one who would act in his place should continually give attention to God's word. He was to give attendance (or turn his mind, thoughts and attention) to the three important aspects of **reading, exhortation and doctrine**.

Application

What's your understanding of the three words "**reading, exhortation and doctrine**"? Do you see these three things as important in your life? If so, why are they important?



Verse 14

"NEGLECT NOT THE GIFT THAT IS IN THEE, WHICH WAS GIVEN THEE BY PROPHECY, WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY."

"Do not neglect the spiritual gift you have, given to you and confirmed by the prophetic words when the elders laid hands on you" (NET).

Through the "laying on" of the hands of the apostle Paul, Timothy was given the gift of God (2 Tim 1:6). This probably included the gift of the word of wisdom, the word of knowledge, faith and discerning spirits. (cp 1 Cor 12)

As in the case of Paul and Barnabas (cp Acts 13:1-3), God had revealed His purpose with Timothy through those brethren who prophesied (cp 1:18). Although Timothy may have been naturally reluctant to take a leading role in the ecclesia, having been given the gift it was essential that he used it for the building up of the whole ecclesia (cp 1 Pet 4:10-11) and did not grow careless of or neglect that gift.

The term "presbytery" is applied to the Sanhedrin and is rendered "elders" in Luke 22:66; Acts 22:5. Here it relates probably to the apostles and especially to Paul (2 Tim 1:6; Acts 8:18).

Although the gifts of the spirit are not amongst us today as they were in the first century ecclesia, each has their own abilities which should be applied to building up the ecclesia and helping contribute towards infusing strength throughout the whole body. The principles of this verse therefore still apply today.

Verse 15

"MEDITATE UPON THESE THINGS; GIVE THYSELF WHOLLY TO THEM; THAT THY PROFITING MAY APPEAR TO ALL."

"Take pains with these things; be absorbed by them, so that everyone will see your progress" (NET)

William translates the first phrase, "continue cultivating these things; be devoted to them". Meditation relates to the necessity for diligence so that not only thought but action is implied. The term "meditate" strictly means to take care for anything so as to be able to perform it. In giving himself wholly to these things, Timothy would become completely absorbed and dedicated in his work (Deut 32:46; Phil 3:13-14; Acts 11:23).

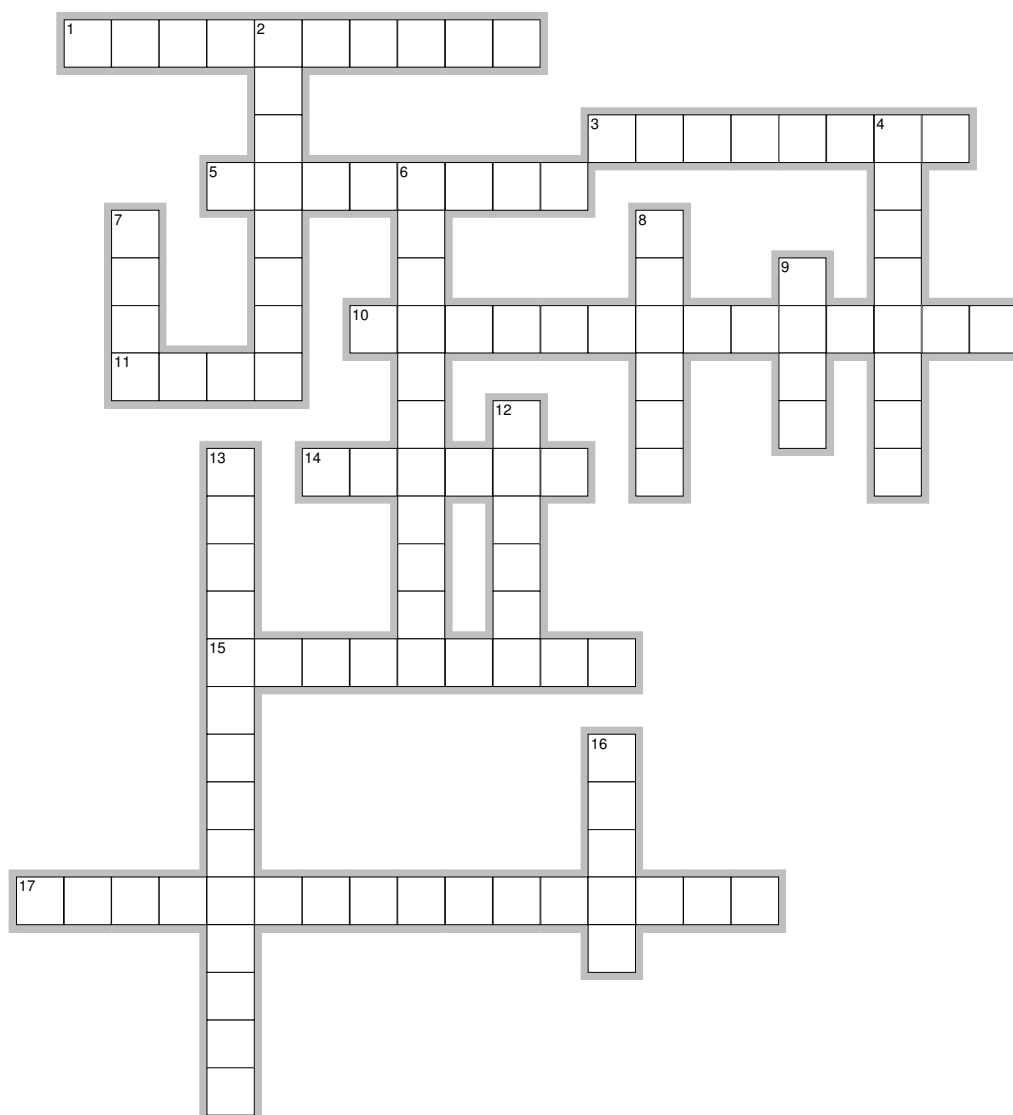
When we are completely absorbed in reading, exhortation and doctrine and are diligent in these matters, we will develop in the Truth. This development will be evident to all and can act as an incentive for others to similarly become involved (cp v12).

Verse 16

"TAKE HEED UNTO THYSELF, AND UNTO THE DOCTRINE; CONTINUE IN THEM: FOR IN DOING THIS THOU SHALT BOTH SAVE THYSELF, AND THEM THAT HEAR THEE."

Timothy had to exercise care in his personal behaviour in the ecclesia where he worked as a servant. He would need to continue in the work of the gospel and the building up of the "house of God", for like Samson shorn of his hair, he would be of little strength without these things. That strength would act as an incentive for others and could contribute not only towards his salvation, but to those who observed his positive way of life.

R E C A P



Across

1. Something that is seared with a hot iron
3. A go between
5. Long suffering
10. A faithful saying that profits little
11. End of the commandment
14. Servant
15. Delivered to Satan
17. Godliness

Down

2. Edible food
4. To be appointed
6. Give attendance
7. Someone who previously was a blasphemer
8. Something designed for sinners
9. Root word to beg
12. A newly planted young plant
13. A statement
16. Someone not to be despised

C H A P T E R 5

GODLINESS IN ECCLESIAL LIFE

VERSES 1 - 2 ATTITUDES OF YOUNGER AND OLDER TO EACH OTHER

"Rebuke not an elder, but intreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity."

Verse 1

"REBUKE NOT AN ELDER, BUT INTREAT HIM AS A FATHER; THE YOUNGER MEN AS BRETHREN;"

Respect should be shown for age and an elder should not be harshly rebuked or "struck at" (Lev 19:32; Prov 20:29; cp Prov 16:31; Lam 5:12). The elder was the older, spiritually minded, mature Brother who fed and took great care tending to the needs of the ecclesia. An elder was a familiar part of the Jewish life which was naturally adopted into the ecclesia (Acts 11:29-30); such brethren were associated with the apostles in Jerusalem (Acts 15:2, 4, 6).

Application

What should an Elder in the Ecclesia represent?

People, however, do not always display the righteous character of Yahweh and age was not to be a cover for sin.

Where it was necessary to speak to an elder who had erred, then this must be done by the younger with the greatest respect whereby they were called aside or exhorted (cp 4:13). Similarly, younger brothers should be viewed as actual brothers in the spirit of equality. This verse is appears to indicate that Timothy was still young.

Verse 2

"THE ELDER WOMAN AS MOTHERS; THE YOUNGER AS SISTERS, WITH ALL PURITY."

The elder sisters were to be viewed as mothers in the Ecclesia (cp Titus 2:1-8) and require the respect that motherhood should bring.

Application

Consider the idea of the relationship between us as young people and also with our elders i.e. How should we treat each other in our relationships? Could these verses be applicable to us?



It is apparent that the apostle is urging Timothy to bond the ecclesia together as a family of brothers, sisters, mothers and fathers, all mutually supporting each other so that the energy and strength of youth is balanced by the sobriety and maturity of the elderly.

VERSES 3 - 16 THE RELIEF OF WIDOWS

"Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."

Verse 3

"HONOUR WIDOWS THAT ARE WIDOWS INDEED."

The phrase "widow indeed", must be seen as different to, "widows".

The Significance of Widows

In Exod 22:22-24 the widow was shown to be under the special care and the protection of Yahweh (see also Deut 10:18; Psa 68:5, 146:9).

God revealed His special care in providing for their needs through such things as the "forgotten sheaf" and the tithes which would cause them to be able to rejoice with others in His feast (Deut 14:28, 29; 24:19-22; 26:12-13; Deut 16:11, 14).

A special blessing has been promised to those who help the widows and give honour to them (Jer 7:6-7; James 1:27; Isa 1:17; Zech 7:10). He has warned that He will punish those who do harm to the widows (Exod 22:22-24; Deut 24:17; 27:19; Mal 3:5).

God observes all of their needs and their acts of faith (Luke 18:3, 5; 20:47; 21:2-3; 2:37). Arrangements were made by the early ecclesia to provide for the relief of widows in their time of need (Acts 6:1-6).

Why did God especially provide for the widow? The thoughtful Israelite in pondering this question would soon recognise that the widow was completely desolate and without assistance of her husband, would have no means of support in this life. She depended entirely on the goodness of others to provide that which she herself would find it impossible to provide. The widow is an example to us of what we, without the help, care, protection and provision of God, would be in providing our needs of salvation from the effects of sin.

As Yahweh has provided for the widow, and we recognise ourselves as spiritually being in this position, then we will respond to the natural widow to provide her needs as Yahweh has provided ours. The man who does this is manifesting the character of God, or God manifestation.

Verse 4

"BUT IF ANY WIDOW HAVE CHILDREN OR NEPHEWS, LET THEM LEARN FIRST TO SHEW PIETY AT HOME, AND TO REQUIRE THE PARENTS: FOR THAT IS GOOD AND ACCEPTABLE BEFORE GOD."

"But if a widow has children or grandchildren, they should first learn to fulfil their duty toward their own household and so repay their parents what is owed them. For this is what pleases God." (NET)

When parents or grandparents are advanced in age, their children or nephews who were once dependant on them must reciprocate and provide for their needs. This must be learned, as it is not in human nature to fulfil the requirements that are listed here. In learning an effort must be made.

The spiritual person will show (manifest) Godliness to his parents when they are old and destitute as they nourished the young when they were helpless.

Knowledge

What's the meaning of the word "Piety"? (cp 1 Tim 3:16; James 1:27; Eph 6:1-2; John 19:26-27)



Verse 5

"NOW SHE THAT IS A WIDOW INDEED, AND DESOLATE, TRUSTETH IN GOD, AND CONTINUETH IN SUPPLICATIONS AND PRAYERS NIGHT AND DAY."

The "widow indeed" was the very elderly widow who was completely dependent on Yahweh and, therefore, would be provided for by the ecclesia. As it will be seen further on in the notes, these widows were supported and in turn they would render service to the ecclesia and in doing so, would completely dedicate their lives to Yahweh's service (Luke 2:37; Titus 2:3-4).

She was desolate. And it was reminded to her that the only real source of strength was Yahweh whom she approached in supplication (cp 2:1) and prayers in which she always had Yahweh brilliantly before her mind.

Verse 6

"BUT SHE THAT LIVETH IN PLEASURE IS DEAD WHILE SHE LIVETH."

Reference here is made to younger widows who if were fully supported by the ecclesia may fall into sin. Being young and lacking the maturity of the "widow indeed", she may live in pleasure, self indulgence, luxury, eating and drinking.

Study

"To be dead while alive" is a metaphor used throughout the bible. Can you find other passages in the bible that talk of this idea and explain what your passages are saying?



Verse 7

"AND THESE THINGS GIVE IN CHARGE, THAT THEY MAY BE BLAMELESS."

"These things also command, that they may be without reproach" (ASV)

That the widows may be blameless, whether they be seeking support from the public or from the Ecclesial community, the widows of the congregation should pursue after a self denying life, and show publicly before everyone whose servants they truly are. These words seem to hint at a former life before coming into the Ecclesia and it was an urgent need of watchfulness on their part that they did not give occasion for slanderous tongues.

Verse 8

"BUT IF ANY PROVIDE NOT FOR HIS OWN, AND SPECIALLY FOR THOSE OF HIS OWN HOUSE, HE HATH DENIED THE FAITH, AND IS WORSE THAN AN INFIDEL."

It is a reminder to the Ecclesia that a true faith is a way of life, in love. Faith may be denied in daily practice, even if hypocritically kept in word and people's actions. We can see many examples of this in the scribes and the Pharisees.

A person who did not look after and care for his own house is considered worse than an unbeliever who at least responds to natural laws of family love (cp verse 16), though refusing to receive God's revelation.

Knowledge

What's the meaning of the word "Infidel"?



Verse 9

"LET NOT A WIDOW BE TAKEN INTO THE NUMBER UNDER THREESCORE YEARS OLD, HAVING BEEN THE WIFE OF ONE MAN,"

"No widow should be put on the list unless she is at least sixty years old, was the wife of one husband" (NET)

The Revised Version also renders this phrase, "let none be enrolled as a widow", the Greek word meaning to "enrol, enlist, or catalogue". Apparently such widows if entitled were listed and helped by the ecclesia (Acts 6:1).

In return for this help their qualifications would be used in service to the ecclesia (Titus 2:3-4). In having been the wife of one man (cp 3:2) she would be of unquestioned morality in her married life.

Principles of the Support of Widows

There seems, throughout the preceding verses, to be a principle outlined that the family and the individual must do all that they can to support one who cannot support herself such as a widow. The ecclesia should only be charged when other avenues have failed, for the important work of the ecclesia is providing spiritual sustenance. The necessity for caring for those in need, however, is recognised in its due perspective (cp Acts 6:1-6).

Verse 10

"WELL REPORTED OF FOR GOOD WORKS":

The five principles which follow were to be the test of her general character which must have been able to be observed in her ecclesial life.

Application

List the five principles mentioned that were to be a test of a widow's life and give comment on each.

Hints: Acts 16:15; 1 Pet 4:9; 1 Tim 3:2; 1 Sam 25:41; John 13:5 and 15;

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____



Verse 11-12

"BUT THE YOUNGER WIDOWS REFUSE: FOR WHEN THEY HAVE BEGUN TO WAX WANTON AGAINST CHRIST, THEY WILL MARRY; HAVING DAMNATION, BECAUSE THEY HAVE CAST OFF THEIR FIRST FAITH."

"But do not accept younger widows on the list, because their passions may lead them away from Christ and they will desire to marry, and so incur judgment for breaking their former pledge." (NET)

The younger widows who do not fall into the category as defined in 5:3 were not to be enrolled amongst the true widows, for being young and in the prime of life it is natural for a widow to re-marry when the first grief is over.

It would be wrong to prevent this from taking place (cp v14) and it is best not to enrol them amongst those who would dedicate their life to service in the ecclesia for which they would be supported materially.

This advice was very practical and bears in mind the emotional issues which would stem from a young recently widowed sister. Without the responsibilities of a husband they may "wax wanton", i.e. lead a life of luxury and happiness (cp Rev 18:7 and 9; 18:3) against the vows taken in the full grief of widowhood to devote their whole life to Christ (v5; Luke 2:37).

Being perhaps desirous of remarriage they would “grow restless under the yoke of Christ” (TCNT). The result would be to incur condemnation or guilt in having broken faith with their former conviction to live a life of complete dedication to Christ, free with the ties of marriage. Under these circumstances, however, youthful vigour may stress itself and the Bible advises, “it is better for them to marry” (v14).

Another translation renders the phrase, “have broken their former promise” and provides the following comment: “The phrase means both to break a promise...thence we see that, when the widow was received into the number...a promise was required of her (or virtually understood) that she would devote her life to the employment that those widows understood...see Tit 2:3-4. This seems to have developed from a Jewish example – Luke 2:37.”

Verse 13

“AND WITHAL THEY LEARN TO BE IDLE, WANDERING ABOUT FROM HOUSE TO HOUSE; AND NOT ONLY IDLE, BUT TATTLERS ALSO AND BUSYBODIES, SPEAKING THINGS WHICH THEY OUGHT NOT.”

“And besides that, going around from house to house they learn to be lazy, and they are not only lazy, but also gossips and busybodies, talking about things they should not.” (NET)

This verse deals with the likely results of those with ample time on their hands to engage in social activities, but who do not have the maturity of spiritual development to handle social occasions for spiritual benefit. The second reason why they should not be enrolled, therefore, is that they would develop the habit of idleness whilst imagining they served Christ. They would wander (Diaglott “gadding”) and would only contact those in need on a social basis without having any spiritual objective.

Study

Give a meaning to the verse, what is it saying in regards to the behaviour of the widows? What is the meaning of the words ‘tattlers’, ‘busybodies’ and speaking things they ought not?



Verse 14

“I WILL THEREFORE THAT THE YOUNGER WOMEN MARRY, BEAR CHILDREN, GUIDE THE HOUSE, GIVE NONE OCCASION TO THE ADVERSARY TO SPEAK REPROACHFULLY.”

Application

What is the important role (in this she has a great privilege and responsibility) that women should be involved in, in this verse, and why is it so important? Ideas: Psa 127:3-5; 128:1-4; Mal 2:15;1 Cor 7:39



Verse 15-16

"FOR SOME ARE ALREADY TURNED AFTER SATAN."

Knowledge

What does the word Satan mean, and who was he speaking of?



The sad thing about this verse is that it was people who from inside the Ecclesia who may have been in the truth for many years, but slowly over time the cares of this life overtook them and they no longer served within the Ecclesia but had been drawn away by the world.

It seems that their cases were so well known that Paul didn't even have to mention their name!

Verse 16

"IF ANY MAN OR WOMAN THAT BELIEVETH HAVE WIDOWS, LET THEM RELIEVE THEM, AND LET NOT THE ECCLESIA BE CHARGED; THAT IT MAY RELIEVE THEM THAT ARE WIDOWS INDEED."

Handing out of money within an organisation is not always the best policy. In our Ecclesia we must guard against this. "Institutionalised charity" is impersonal, cold and humiliating. Individual and private love is a beautiful, mutually blessing bond of perfection.

VERSES 17 - 20 THE ATTITUDE TOWARDS ELDERS

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear."

Verse 17

"LET THE ELDERS THAT RULE WELL BE COUNTED WORTHY OF DOUBLE HONOUR, ESPECIALLY THEY WHO LABOUR IN THE WORD AND DOCTRINE."

Elders are those of a mature spiritual outlook. They were appointed because their lives evidenced the qualities needed to lead the ecclesia (3:2-5). The word "rule" means to lead, attend to with care and diligence, or stand before. It is used in 3:5 (cp Rom 12:8 and Isaiah 3:5).

The picture that is painted here is not of a ruler who is domineering and looks down on others. The true picture that is painted is that of Christ, standing before his brothers and sisters, lovingly yet sternly, as a faithful guide and example.

In accounting them worthy of double honour the apostle gives them the status of firstborns (Deut 21:17) reminding them that the elders represented Christ.

The honour which was due was that of esteem, and a recognition of their worth and value (Matt 27:6, 9; Acts 5:2, 3; Rom 12:10; 13:7; 1 Cor 12:23). Although this honour can be expressed in material assistance where this is needed, it is never used in the sense of wages or pay. Those who preach and teach are especially worthy of this honour.

Verse 18

“FOR THE SCRIPTURE SAITH, THOU SHALT NOT MUZZLE THE OX THAT TREADETH OUT THE CORN. AND, THE LABOURER IS WORTHY OF HIS REWARD.”

Study

What does 1 Corinthians 9:7-12 say in regards to this verse? Can you explain it using this as a reference, and how is the Old Testament used? *Other help verses: Matt 10:10*

[illegible]

Verse 19

"AGAINST AN ELDER RECEIVE NOT AN ACCUSATION, BUT BEFORE TWO OR THREE WITNESSES."

Those that do well in the Ecclesia are often unjustly accused by those who are jealous of their positions and labours. They tend to use these presumptions to seek their own glory.

Because the elders held a position of prominence in the ecclesia they could well be made the mark of hateful charge such as Paul experienced (2 Cor 10:10). Because the dignity of elders must be upheld and the ecclesia caused to see the great responsibility and honour which they bear, then no rumour or unconfirmed report must be received (cp Deut 19:15). Any accusation must be properly presented from at least two or three witnesses before it would be considered.

Verse 20

"THOSE THAT SIN REBUKE BEFORE ALL, THAT OTHER ALSO MAY FEAR."

Any charge, however, which was substantiated against an elder would warrant open reprimand (cp Titus 1:13) which would require both courage and discernment for Timothy to implement (cp 4:12). The purpose of this rebuke and reproof was “that others may fear”, ***the object being to reclaim the transgressors and to give warning to others.***

VERSES 21 - 25 THE NEED FOR CAREFUL IMPARTIAL JUDGEMENT

"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."

Verse 21

"I CHARGE THEE BEFORE GOD, AND THE LORD JESUS CHRIST, AND THE ELECT ANGELS, THAT THOU OBSERVE THESE THINGS WITHOUT PREFERRING ONE BEFORE ANOTHER, DOING NOTHING BY PARTIALITY."

Study

The term charge is used. What does it mean, and where else in 1st Timothy is it used?



One day God will judge all through Christ and He will do so with absolute impartiality and complete honesty. Those who He will use to judge the future Age should therefore demonstrate the same unbiased characteristics in this life (cp 2 Tim 4:1).

Although the carrying out of this verse would require great care, patience and courage, Timothy was to guard the Truth without unfairness and without being biased to individuals.

Verse 22

"LAY HANDS SUDDENLY ON NO MAN, NEITHER BE PARTAKER OF OTHER MEN'S SINS: KEEP THYSELF PURE."

The laying on of hands was the method used to appoint brethren to special duties (Acts 6:6; 13:3). Timothy was warned of his personal responsibility to give an example in carefully assessing whether those who were to be appointed to ecclesial office had the proper qualification.

Hastiness in appointing a leader without properly assessing whether the person was suitable for their position may result in an inappropriate choice being made. He would become a partaker (fellowship) of the errors of those who were not qualified to exercise the position to which they were appointed. Contact with such sin was to be avoided and he was to be pure from defilement (cp 2 Cor 7:11; James 3:17).

Verse 23

"DRINK NO LONGER WATER, BUT USE A LITTLE WINE FOR THE STOMACH'S SAKE AND THINE OFTEN INFIRMITIES."

Whereas Timothy had been advised to exercise himself unto Godliness rather than to bodily exercise which profits only for a little time (4:7-8), the apostle is not unconcerned with the physical welfare of his associate.

Study

In considering the context, why would Paul advise to use a little wine? In considering the context, why are we also advised "Be not drunken with wine" (Eph 5:18)? *Hint: Sound judgement*



Verse 24

"SOME MEN'S SINS ARE OPEN BEFOREHAND, GOING BEFORE TO JUDGEMENT; AND SOME MEN THEY FOLLOW AFTER."

Christ said, "*by their fruits ye shall know them*" (Matt 7:16, 20). The unsuitability of some brethren is obvious (cp v22) in which they prejudge themselves (Titus 3:11). It is for this reason that Timothy was counselled not to lay hands suddenly on any man, for some are not entirely open in their ways. Some men's actions, clearly lead the observer to the conclusion that they are not fit for office.

In other cases it takes some time to finalise an assessment. Their true character will eventually be revealed for, "be sure your sins will find you out" (Num 32:23).

Verse 25

"LIKEWISE ALSO THE GOOD WORKS OF SOME ARE MANIFEST BEFOREHAND; AND THEY THAT ARE OTHERWISE CANNOT BE HID."

In contrast to the previous verse there are many brethren whose outstanding qualities are well known and cannot be hidden. Spiritual brethren "cannot be hid" and will eventually be known to the ecclesia by their "good works" which are the result of the spiritual values developed, and the bringing forth of the fruit of the spirit (Gal 5:22-25).

C H A P T E R 6

GODLINESS IN THE INDIVIDUAL

VERSES 1 - 2 THE ATTITUDE OF SERVANTS

"Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort."

Verse 1

"LET AS MANY SERVANTS AS ARE UNDER THE YOKE COUNT THEIR OWN MASTERS WORTHY OF ALL HONOUR, THAT THE NAME OF GOD AND HIS DOCTRINE BE NOT BLASPHEMED."

In those days about one-third of the people were slaves. Those who came into Christ however, took upon themselves another yoke, for the Lord said, "Take my yoke upon you and learn of me" (see Matt 11:29-30; Rom 1:1; 1 Cor 7:21-23).

Slaves were to "count", or account, their masters "worthy of all honour", or respect (cp 5:17; Eph 6:5-8). The righteousness of Christ is accounted therefore, his servants will account honour to others such as their earthly masters, even though they may not always have been worthy of that honour. But show the same grace to others.

The masters of those days (Greek 'Despotes') had absolute ownership and uncontrolled power over their slaves. If they were not given the honour which their position commanded, then the reputation of the family of God would suffer. That which the believer had stood for would be subject to ridicule if they did not practise what they professed.

Verse 2

"AND THEY THAT HAVE BELIEVING MASTERS, LET THEM NOT DESPISE THEM, BECAUSE THEY ARE BRETHREN; BUT RATHER DO THEM SERVICE, BECAUSE THEY ARE FAITHFUL AND BELOVED, PARTAKERS OF THE BENEFIT. THESE THINGS TEACH AND EXHORT."

In Christ Jesus all are one as far as the calling to a glorious unity is concerned (Gal 3:28). The Truth teaches that men are by nature equal (Acts 17:26). The full recognition of this state, however, is yet to come, and the current state must be accepted while looking forward to the time when the promises of God will be fulfilled. Believers are called on to recognise that they must be obedient to whoever happens to be their superior or employer: "not only to the good and gentle but also to the forward" (1Pet 2:13-20; Rom 13:1-3).

The letter to Philemon is a good example of a case where a believer was a slave to another believer. This situation must be accepted without disrespect until the time comes when Christ will remove the evil institutions of mankind. Those who are employed by brethren today must give them a greater and even more cheerful measure of service than they would others, because they see past the present with a hope to the future and recognise that their labours for their brethren are labours for those in the same spiritual family. The Diaglott renders this, "they are believers and beloved who are recipients of the benefit".

Application

How might we today, apply the principles from verses 1 and 2? Do they apply?



VERSES 3 - 5 DISCIPLINE FOR THE PERVERSE

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

Verse 3

"IF ANY MAN TEACH OTHERWISE, AND CONSENT NOT TO WHOLESOME WORDS, EVEN THE WORDS OF OUR LORD JESUS CHRIST, AND TO THE DOCTRINE WHICH IS ACCORDING TO GODLINESS;"

It seemed that some were apparently teaching that the converted servant had rights on his believing master as the master had a right to the servant's service. If they did "teach otherwise" and "did not consent" the wholesome (Diaglott = "sound") words of Christ, then he was "proud", etc. as described in verse 4.

Christ taught the doctrine of non-resistance to evil (Matt 5:39) in both word and example, for although he was Lord and the Christ, yet he submitted to the needs of others (Phil 2:5-10). This verse again emphasizes the need for Godliness, or the manifestation of the attributes of the Deity, in the actions of believers today, (cp notes 3:16 and see also 2 Pet 1:3).

Verse 4

"HE IS PROUD, KNOWING NOTHING BUT DOTING ABOUT QUESTIONS AND STRIFES OF WORDS, WHEREOF COMETH ENVY, STRIFE, RAILINGS, EVIL SURMISING,"

He who teaches otherwise than 'servants should be completely obedient to their masters' is proud or puffed up. He knows nothing, or as the Diaglott renders the phrase, "is matter of nothing". A person who really understands the Truth will show it in his speech and action (see Phil 4:9-10). A person who is merely making a show of understanding without true wisdom, will not be able to demonstrate the true fruits which are the result of a spirit mind (Gal 5:22-25). He will be doting (Greek 'Noseo' = "sick" - Diaglott = "distracted") about mere word battles with no substance. He is spiritually sick, for he has rejected the wholesome truths which result from a good spiritual diet. He is distracted by controversies and strivings about words.

Study

What is the result of these teachings? What do these words mean & what is the basis for one to have such teachings?

Hint: The basis is found in verse 4

1 _____

2 _____

3 _____

4 _____



Verse 5

"PERVERSE DISPUTING OF MEN OF CORRUPT MINDS, AND DESTITUTE OF THE TRUTH, SUPPOSING THAT GAIN IS GODLINESS: FROM SUCH WITHDRAW THYSELF."

This verse continues to describe the results of those who argued for non submission to masters. "Perverse disputing" are wrangling (Diaglott) or arguings which become habitual. Those who engage in this have corrupt minds (Panin = corrupted in the mind"). Their corrupt minds were the basis of destroying others, which was the very thing against which Paul had warned the believers at Corinth, i.e. that their minds should be "corrupted from the simplicity in Christ" (2 Cor 11:3).

Study

In considering the following verses, what are some possible sources that can corrupt the mind? 1 Cor 15:17, 3:17.



These people are "destitute" or bereft of the Truth. They imagine that "gain is Godliness" or as the RV renders "supposing that Godliness is a way of gain", but as verse 6 points out, just the reverse is true, i.e. "Godliness with contentment is great gain". These false teachers had made an outward show of religion for their own personal benefit without having their heart right with God. They sought prestige and influence in the ecclesia, imagining that by so doing they were manifesting Godliness. They were, however, wells without water. The concluding words, "from such withdraw thyself" are not found in the reliable text and, therefore, should be eliminated.

Application

Have you ever used the truth as a way of gain in our own lives. What is it, that may influence such behaviour & how can we avoid it?



VERSES 6 - 10 THE VIRTUE WITH CONTENTMENT

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Verse 6

"GODLINESS WITH CONTENTMENT IS GREAT GAIN."

Yahweh has provided sufficient means for us. We must be satisfied with His revealed Truth and not be distracted by questions and strifes of words.

Study

What do the following verses teach us in regards to contentment and where else do we learn of the author speaking in relation to this? 2 Cor 9:8, Luke 12:15, Matt 6:25-34



In contrast to this, we are told not to be satisfied with our own characters (Psa 17:15). A manifestation of Godliness and an acceptance of the sufficiency which God has provided is indeed a great gain, for we are rich in the riches of Christ.

Verse 7

“FOR WE BROUGHT NOTHING TO THE WORLD, AND IT IS CERTAIN WE CAN CARRY NOTHING OUT.”

This could be summarised in the words of Job, “Naked came I out of my mother’s womb and naked shall I return thither” (Job 1:21, cp Ecc 5:15, 16). The Psalmist echoes this in Psalm 49:17, “When he dieth he shall carry nothing away; his glory shall not descend after him”

Verse 8

“AND HAVING FOOD AND RAIMENT LET US BE THEREWITH CONTENT.”

Everything we have in this world has been given by Yahweh. It requires little of this world’s goods to satisfy a man who knows that he is a citizen of another country, and recognises that now is not his “rest” (cp Heb 13:5).

Verse 9

“BUT THEY THAT WILL BE RICH FALL INTO TEMPTATION AND A SNARE, AND INTO MANY FOOLISH AND HURTFUL LUSTS, WHICH DROWN MEN IN DESTRUCTION AND PERDITION.”

They that will be rich in this world’s goods have an important desire for those things that are temporary (cp Psa 39:6; Ecc 4:7-8; Pro 28:6). What is required is the ability to clearly distinguish between the riches of this world and those multiple riches which Christ has given us. They who perceive the spiritual wealth will not waste energy in vainly pursuing that which will pass away (Prov 3:13-18; Matt 6:19-21).

Study

What does Paul say a desire for riches will lead to? Consider also Prov 28:20, Matt 13:22, James 8:1, Luke 21:34



Those who walk by faith never sought such riches (Heb 11:37), those who have achieved some wealth find the desire for other associated things such as power, honour and ease. These are senseless desires for they focus on the individual rather than on manifesting God. Riches can affect morality, for it can be easily imagined that the trials, hardship and sacrifices which are required of the Truth can be avoided once one has sufficient money (cp 2 Tim 2:3; Acts 14:22). The result is that men sink down into the depths of ruin or

destruction (Diaglott renders, “utter ruin”) which is a hard contrast to the gain that they hoped to receive (cp v5). They have given away those true riches, for something that is temporary.

Verse 10

“FOR THE LOVE OF MONEY IS THE ROOT OF ALL EVIL: WHICH WHILE SOME COVETED AFTER, THEY HAVE ERRED FROM THE FAITH, AND PIERCED THEMSELVES THROUGH WITH MANY SORROWS.”

The love of money literally means “a lover of silver”. The term is rendered “covetous” in 2 Tim 3:2 and Luke 16:14 which is precisely the opposite of which, we as Christ’s disciples have been called to be (Heb 13:5; 1 Tim 3:3; cp Luke 12:20).

Study

Is money the root of ALL evil? Consider also Heb 12:15; James 1:15



Those who have coveted money have stretched out and reached after that goal (cp “desire” in 1 Tim 3:1). Such people in their desire are often cruel and ruthless in order to achieve their ambition. The apostle called upon past experience to show that those who manifest that earnest desire after the riches of this world have “erred” (margin = “been seduced”) or as the phrase is literally translated, “to wander around like a planet”. He noted that these people experienced self-torture due to their self-inflicted wounds here spoken of as “pierced themselves through”. The Greek term is used to describe the piercing through of an animal which is to be roasted on a spit. The results can only be sorrow.

VERSES 11 - 12 FIGHT THE GOOD FIGHT

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”

Verse 11

“BUT THOU, O MAN OF GOD, FLEE THESE THINGS: AND FOLLOW AFTER RIGHTEOUSNESS, GODLINESS, FAITH, LOVE, PATIENCE, MEEKNESS.”

Timothy is addressed as a “man of God”. He was entrusted with a responsible mission, as was Moses (Deut 33:1); David (2 Chron 8:14) and Elijah (2 Kings 1:9). Because of the high calling of believers (2 Tim 3:17), the title can be given to all believers but especially to a person like Timothy who had to lead the ecclesia. The Truth has both positive and negative aspects, the man of God is to run away from the covetousness described in verses 9-10 and then positively to follow after those righteous attributes described in verse 11.

Righteousness is the state of heart and mind which is in harmony with God’s law and which leads to Godliness or God manifestation. Faith, love and patience develop out of each other and belong together (Tit 2:2; 2 Tim 3:10). Patience is described as “literally an abiding under”. This patience which only grows in trial (James 1:3) may be:

1. Passive, i.e. endurance in trials generally (Rom 12:12) and trials incidental to service in the Gospel (2 Cor 6:4) etc, or

2. Active, i.e. persistence, perseverance, as in well doing (Rom 2:7), in fruit-bearing (Luke 8:16), in running the appointed race (Heb 21:1).

“Meekness” is a most important term, for it describes a submissiveness, gentleness (James 1:21) and inner strength, but *not* weakness. Yahweh takes pleasure in those who manifest meekness (Psa 149:4; 147:6). Both Jesus Christ (Matt 11:29) and Moses (Num 12:3) revealed this virtue. Meekness relates to inner power to control self describes strength of character. This is revealed in the comments of Vine who writes: “the meaning of ‘*prautes*’ is not readily expressed in English, for the terms meekness, commonly used, suggest weakness...to a greater or lesser extent, whereas ‘*prautes*’ does nothing of the kind. Nevertheless it is difficult to find a rendering less open to objection than meekness; ‘gentleness’ has been suggested, but as ‘*prautes*’ suggests a condition of mind and heart, and as ‘gentleness’ is appropriate rather to actions, this word is no better than that used in both English versions. It must be understood that the meekness manifested by the Lord and commended to the believer is the fruit of power...”

The above quotation should be carefully considered in the light of Romans 1:16 and Gal 5:22-23.

Application

Write, in your own words, your understanding of the attributes in verse 11, "Righteousness, Godliness, Faith, Love, Patience and Meekness."

[illegible]

Verse 12

"FIGHT THE GOOD FIGHT OF FAITH, LAY HOLD ON ETERNAL LIFE, WHEREUNTO THOU ART ALSO CALLED, AND HAST PROFESSED A GOOD PROFESSION BEFORE MANY WITNESSES."

The Truth requires action not passiveness, there is to be a striving against that which is evil and for that which is good (cp 1:18 and 1 Cor 9:25). The apostle Paul fought this good fight to the end (2 Tim 4:7; Acts 20:24). There is great emphasis in the expression, “fight the fight”, indicating a public type of contest.

Timothy is exhorted to grasp hold of eternal life with determination. The Truth requires determination (see Luke 13:24) which the retiring Timothy was urged to manifest (cp Matt 11:12). He has been called to this end and had confessed the Truth before many witnesses. He is exhorted to continue in that work.

VERSES 13 - 19 THE CHARGE COMMITTED TO TIMOTHY AND OTHERS

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the

living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Verse 13

"I GIVE THEE CHARGE IN THE SIGHT OF GOD, WHO QUICKENETH ALL THINGS, AND BEFORE CHRIST JESUS, WHO BEFORE PONTIUS PILATE WITNESSED A GOOD CONFESSION;"

As the epistle approaches the end, Paul's language becomes more urgent and solemn. The charge is committed to Timothy in the presence of witnesses. These witnesses are:

1. God, who quickens all things, therefore Timothy would not fear for his life (Luke 17:33; 12:4-9) and,
2. Christ, who in standing before Pilate set an example under trial for all others to follow (Heb 12:3; 1 Pet 2:19-25), constituting him the "faithful witness" (Rev 1:5; 3:14). The "confession", (profession – see margin) is the same as the word "profession" in verse 12 and relates to declarations which are approved by the actions of the person. Christ always acted in accordance with his declared purpose (see Heb 10:23; John 9:22; 12:42; Matt 27:11; John 18:36, 37; 19:11).

Verse 14

"THAT THOU KEEP THIS COMMANDMENT WITHOUT SPOT, UNREBUKEABLE, UNTIL THE APPEARING OF OUR LORD JESUS CHRIST:"

The charge (an injunction, decree, or precept) given to Timothy was to be preserved in his life so that he was to be "blameless" or without reproach (see 1 Tim 3:2). He was to labour with this ever in mind, recognising that death could bring "the appearing" closer when Christ will shine forth (2 Tim 1:10; 4:1, 8) and appear in brightness (2 Thess 2:8) as the Sun of Righteousness with healing in his beams (Mal 4:2).

Application

Consider the commandments we have been given. What are you going to do to keep these commandments until our Lord Jesus Christ returns?



Verse 15

"WHICH IN HIS TIMES HE SHALL SHEW, WHO IS THE BLESSED AND ONLY POTENTATE, THE KING OF KINGS, AND LORD OF LORDS;"

At a coming time, Christ shall show and display to the world the glory of His Father for all to see. Yahweh is the blessed and only potentate (cp 1:11, 17) and is "the King of those that reign, the Lord of those that exercise lordship" – cp Psa 95:3.

Verse 16

"WHO ONLY HATH IMMORTALITY, DWELLING IN THE LIGHT WHICH NO MAN CAN APPROACH UNTO; WHOM NO MAN SEEN, NOR CAN SEE: TO WHOM BE HONOUR AND POWER EVERLASTING. AMEN."

Yahweh inhabits unapproachable light. Light makes visible that which it shines on, and He will reveal through Christ the glory of His majesty (2 Pet 1:16-17; Matt 17:1-5). Yahweh is the illuminator of His people (Isa 60:19-20) and He does this through the example of His Son the Lord Jesus Christ (John 3:17; 1:4, 5, 9; 8:12; 1 John 1:5). Respect and strength is His for the ages of the ages.

Verse 17

"CHARGE THEM THAT ARE RICH IN THIS WORLD, THAT THEY BE NOT HIGH MINDED NOR TRUST IN UNCERTAIN RICHES, BUT IN THE LIVING GOD, WHO GIVETH US RICHLY ALL THINGS TO ENJOY:"

Those whom Yahweh has blessed with riches in this life must not be snobbish or self-satisfied (Deut 6:11-12; 8:17; 32:15; 2 Chron 26:16). Yahweh is the only source of strength, and "if riches increase, set not your heart upon them" (Psa 62:10). Money is easily lost, for the Scriptures testify that riches "make themselves wings" (Prov 23:5); they are "not forever" (Prov 27:24) and that they also "perish by evil travail" (Ecc 5:13-14). The only source of reliability and certainty is Yahweh who as a living God has proclaimed "Truly I live, all the earth shall be filled with the glory of Yahweh" (Num 14:21). He will give us richly all things according to our needs today and in accordance with His immense grace in the Age to come (see Matt 6:32 and Acts 14:27; 17:25).

Verse 18

"THAT THEY DO GOOD, THAT THEY BE RICH IN GOOD WORKS, READY TO DISTRIBUTE, WILLING TO COMMUNICATE;"

Timothy is to charge the rich that they use God's blessings freely in accordance with the way that God has blessed them and to extend the blessings received to others (1 John 4:20; Gal 6:10). In communicating, they would be willing to share. They were sharing the Truth with others in fellowship and they should also share the material things of life where these were seen to be needed.

Application

Thinking outside the country which you live in, what would you consider to be rich? Is it possible we all could be rich? If so, how might we be ready to distribute?

Verse 19

"LAYING UP IN THE STORE FOR THEMSELVES A GOOD FOUNDATION AGAINST THE TIME TO COME, THAT THEY MAY LAY HOLD ON ETERNAL LIFE."

The rich know how to store up treasure (Matt 6:20; cf Luke 12:16-21), however, they were to apply this principle in a spiritual sense and invest their time, energies and material things in developing the characteristics of Christ which is the greatest investment of all (Prov 3:9; Matt 25:34-40).

VERSES 20 - 21 THE NEED TO GUARD THE DEPOSIT

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace be with thee. Amen. The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana."

Verse 20

“O TIMOTHY, KEEP THAT WHICH IS COMMITTED TO THY TRUST, AVOIDING PROFANE AND VAIN BABBLINGS, AND OPPOSITIONS OF SCIENCE FALSELY SO CALLED:”

The RV says “guard the deposit”. Timothy was there to keep watch and to protect the Truth of God so that it would not die out in the hearts, mind and actions of believers. He was to turn away from, and not be associated with those who, having turned from the Truth, had forgotten that which they should be aiming for, i.e. love and faith (cp 1:6). He was to avoid those who made empty sounds and whose oppositions were based on that which was falsely called “science” (or as Diaglott renders it “contradictions of that falsely names knowledge”). True science is that which can be demonstrated, and is in accordance with the Word of God. There is that, however, which is falsely named science because it is based on the assumptions of men, (such as the God dishonouring theory of Evolution).

Verse 21

“WHICH SOME PROFESSING HAVE ERRED CONCERNING THE FAITH. GRACE BE WITH THEE. AMEN.”

There were some who had professed, “a knowledge”, of this world’s science. Because it was false science, it caused them to err away from the faith (cp 1:6-7).

The apostle concludes his epistle with grace in accordance with the way in which he started (cp 1:2). The word “thee” in the Greek is plural suggesting that the whole community is being addressed. Although the epistle was written to Timothy it is apparent that the apostle had intended that Timothy read it to the whole ecclesia that they might understand the principle of Godliness in their life and see that the ecclesia of God is a house in which God must dwell in the hearts, minds, attitudes and actions of those who would reveal Him.