

1 TIMOTHY

[1 Timothy 2](#)[1 Timothy 3](#)[1 Timothy 4](#)[1 Timothy 5](#)[1 Timothy 6](#)

1 TIMOTHY 2:1-6

[NEXT 3: 1-16](#)

HISTORY:

¹The first assignment the Apostle Paul gave to Timothy in regard to the church at Ephesus was to correct the teaching, which had begun to drift from the apostolic revelation into controversial areas that were destructive to faith. Timothy was to set that straight, using Paul as his model. He was also to stress the need for obedience -- that people actually do what they teach. That is always the first step toward vitality in a Christian's experience.

In **Chapter 2** of First Timothy we now come to the second assignment the Apostle Paul gave to Timothy and that is to set order in the public worship of the assembly in Ephesus. Public worship is a relevant subject revealing for us, why we come together every Sunday morning; revealing the relationship and awesomeness of God's presence in a church; and whether your living for Christ produces your action of behavior in public.

1ST—2:1 I exhort meaning to urge, **first of all supplications, prayers, intercession, and giving of thanks, be made for all men.** Paul uses four different words in this verse. These words help to instruct us as he urges us to do so for all men. Paul has made the first duty of the church to be the duty of prayer. Not a single person is to be left out when he says all men. This is both an encouragement and charge to pray, just as soldiers are encouraged and charged to fight.

TERMS:

- "**Supplication**" (*deeseis*) is a humble and earnest request for prayer; prayer that focus upon special needs; deep and intense needs, whether a person needs money, job, car, home, direction etc.—Pray with urgency!
- "**Prayers**" (*proseuchas*) are the times we set aside for devotion and worship before God.
- "**Intercession**" (*enteuxeis*) refer to bold praying; standing before God on behalf of another, carrying their names and lives before God and expecting God to hear and answer; standing in the gap between God and them asking God to be merciful and gracious in salvation and in deliverance.
- "**Giving of thanks**" or "**Thanksgiving**" (*eucharistias*) means we thank God for hearing and answering for what He has done and is going to do for all men. It is a form of praise! We are sealing our prayer.

²The apostle Paul put prayer first for two very good reasons. *First*, because prayer focuses people's hearts and eyes on God right at the very beginning, acknowledge the power, the beauty, and the liberty that the presence of God imparts, and it immediately gives a sense of reality and vitality to a service. *Secondly*, to

¹ <http://www.raystedman.org/new-testament/timothy/the-first-thing--prayer>

² <http://www.raystedman.org/new-testament/timothy/the-first-thing--prayer>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

begin with prayer means that we get our own humanity in perspective. Every one of us comes away from some situation at home with which we are still at least partially involved in. Perhaps we are thinking of the hassle we went through getting the children dressed in order to come to church, or the fact that the car was almost out of gas, the upsetting phone call we had earlier that morning, or the fact we had to get up early again. But when we come together and the service starts with the recognition of the presence of God, then somehow all those human problems fade. That's what a church service is about. And as we begin with prayer, our prayers tap the power of God on behalf of others. The first thing you do for a person if you love them is to ask God to work on their behalf; work in their need. Keeping a clear conscience of love means you will be willing to do something hard for them because it had already been easy for you to do.

1ST—2:2 Now to get specific about it, it's for all men including authorities: **For kings, and all that are in authority. Why? – That we may lead a quiet and peaceable life in all godliness and honesty.** No matter how good or how bad they may be; how moral or immoral; how just or unjust, *Pray for them!* Proverbs reminds us: "*The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will,*" *Proverbs 21:1 KJV.*

Donald Guthrie says, "*This Christian attitude towards the state is of utmost importance. Whether the civil authorities are perverted or not they must be made subjects for prayer, for Christians citizens may in this way influence the course of national affairs, a fact often forgotten except in times of special crisis*" (*The Pastoral Epistles. "Tyndale New Testament Commentaries," p.70*).

Matthew Henry says, "*Pray for Kings...though the kings at this time were heathens, enemies to Christianity, and persecutors of Christians...because it is for the public good that there should be civil government, and proper persons entrusted with the administration of it*" (*Matthew Henry's Commentary, vol5, p.811*).

Reasons we are to pray for rulers and all men.

1. We pray for rulers and all men so that we can lead quiet and peaceable lives and the ruler is filled...
 - a. With wisdom and knowledge.
 - b. With morality and justice.
 - c. With courage and boldness.
 - d. With compassion and understanding.

Therefore, believers must pray for the rulers to be filled to the brim. Then, and only then, can citizens of a land, live quiet and peaceable lives. Did you ever realize that the peace of our community is related to the prayers of God's people? There have been outbreaks of terrorism in various parts of the world. Some nations are on the verge of war. The real purpose of government is to preserve the good. And all laws should be designed for the preservation of good. When a government no longer is fulfilling the function of keeping out evil, the evil that they allow will ultimately destroy that government because there is no godliness and honesty. If we are not asking, we will not have (James 4:2). Faithful in prayer does not count for sometimes. It is constant until the answer comes.

1ST—2:3 **For this is good and acceptable in the sight of God our Saviour;—**

2. We pray for rulers and all men, for this to be good and acceptable in the sight of God our Saviour in which we can live godly and sincere lives.
 - a. Believers want freedom of worship, and freedom of life and choice, the right to worship and live for God without being opposed and persecuted.

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

- b. Believers want freedom of life and choice, the right to live sincere or purposeful lives, the right to pursue their own lives and wills without being opposed because it is good and acceptable in the sight of God our Savior.

God is our Savior and for prayer to be acceptable means there will be peace. When Christians live quiet, godly lives, praying for their leaders, and righteously being subject to them, they have nothing to fear under God. But when Christians rebel against that authority, or just don't pray for government, they cause their government to make wrong decisions. We want all things to be good and acceptable in the sight of God.

1ST—2:4 Who will have all men to be saved, and to come unto the knowledge of the truth -

3. We pray for rulers and all men to come into the knowledge of truth which can lead to Salvation. Why?
 - a. God loves us so much that He is not willing that any should perish V3.
 - b. There is only one God, one way to be saved V5.
 - c. There is only one Mediator between God and men. God has to make man acceptable V5.
 - d. The man Jesus gave Himself a ransom for all, and man has to accept what Jesus has done V6.
 - e. Ministers are ordained and appointed to proclaim salvation to God V7.

God wants everybody to be saved but not in the sense of a decree. It is in the sense that He loves and longs for them to be saved. If a man perishes, it is his own fault; it is his own choosing. God wants man to come to the knowledge of the truth and be a doer of the Word. What truth does God want man to know? Two things: 1) there is only one God. 2) there is only one Mediator. The truth is that all can be saved from sin and death and judgment to come, through the death of the Lord Jesus Christ. God loves man so much that He provided the way for man to be saved. That way is the truth, and that truth is Jesus Christ. "*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me*" *Jh.14:6*. This is why we should pray for all men—God wants all men to be saved, both rulers, citizens, high, low, educated, uneducated, moral, immoral, just, and unjust—regardless of who they are and no matter how evil they may be.

1ST—2:5 For there is one God,— not many gods. If there were many gods, then there would be many ways to reach the heavens of the gods. When we speak of God, we mean the "*Infinite and Supreme Majesty of the Universe*." There can only be one Supreme Being! The One of Creation! The point is this: since there is only one God, there can only be one way to reach Him—only one way to be saved. People may believe in many gods but there is only one real God.

- **The Father and the Son are one!**
 - *I and the Father are one Jh. 10:30.*
 - *God is a Spirit: and they that worship him must worship him in spirit and in truth Jh.4:24.*
- **He is the only one who established heaven and earth!**
 - *For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord and there is none else Is.45:18.*
 - *¹In the beginning was the word, and the Word was with God, and the Word was God. ²the same was in the beginning with God. ³All things were made by him; and without him not any thing made that was made Jh.1:1-3.*
- **He is the only one that came from the heavenly throne to earth to be both man and God!**

PITWM VERSE BY VERSE

- *In the beginning was the Word, and the Word was with God, and the Word was fully God. ²The Word was with God in the beginning. ¹⁴Now the Word became flesh and took up residence among us. We saw his glory – the glory of the one and only, full of grace and truth, who came from the Father Jh.1:1-2,14*
- *For these are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one 1Jh.5:7.*
- *For in him dwelleth all the fullness of the Godhead bodily Colo.2:9*
- *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God 1Jh.4:2.*
- **He is the only one that was made an example for mankind to follow!**
 - *...made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men: ⁸And being found in the fashion as a man, humbled himself, and became obedient unto death, even the death of the cross Phil.2:7-8.*
 - *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps 1Pt.2:21.*
- **His life was the only sinless one to take away sin on our behalf!**
 - *²Let every one of us please his neighbour for his good to edification. ³For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me Rom.15:2-3.*
 - *He paid for you with the precious lifeblood of Christ, the sinless, spotless Lamb of God 1Pt.1:19.*
 - *For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit 1Pt.3:18.*
- **He is the only one that died, was buried, and was resurrected!**
 - *³...Christ died for our sins according to the scriptures...⁴he was buried, and that he rose again the third day according to the scriptures 1Corth.15:3-4.*
 - *⁴⁵And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. ⁴⁷The first man is of the earth, earthy: the second man is of the Lord from heaven 1Corth.15:45, 47.*
 - *¹⁰And ye are complete in him...¹²buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead Colo.2:10, 12.*
- **He was the only one seen and preached afterwards!**
 - *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 1Tim.3:16.*
 - *⁵and he was seen of Cephas, then of the twelve: ⁶After that he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. ⁷After that he was seen of James; then of all the apostles. ⁸And last of all he was seen of me also (Paul) 1Corth.15:5-8.*
- **He was given all power and dominion!**
 - *¹⁹And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,²⁰ Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, ²¹ Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: ²²And hath put all things under his feet, and gave him to be the head over all [things] to the church, Eph.1:19-22.*
 - *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth Matt.28:18.*

I will still profess the power of the Trinity—God Three in One (Father, Son, Holy Spirit) manifesting with different purposes, however, functioning as One God!

PITWM VERSE BY VERSE

1ST—2:5b ...and one mediator between God and men, the man Christ Jesus;— Man must have a mediator if he is to be saved; if he is to approach God and be acceptable to God. Why? – Because there is only one "*Perfect Person*": God Himself! "*Now a mediator is not a mediator of one, but God is one*" Gal.3:20. No man can stand before God, not in his own name or righteousness. Man is imperfect and cannot make himself acceptable to God no matter what he does. Imperfection is unacceptable to perfection. In a human since if perfection accepted imperfection, it would no longer be perfection. However, Jesus is both God and man who has a clear understanding of both and can cover all imperfection.

God is the only one to make man acceptable. God Himself had to handle the sin, condemnation, and death of men. How? – There was only one way. God the "*Perfect Person*" had to become "*Man*." God had to come to earth in such a way that man could understand Him and understand what He was doing. This He did by partaking of the flesh and blood and coming to earth in the Person of His Son, the man Christ Jesus. God Himself had to conquer sin. He had to live a perfect and sinless life as a man in order to handle sin. He came in the flesh as a baby and lived among us. As Mediator, He stands before God as the Perfect Man, and He stands between God and man as the Perfect Man. He is the Ideal Pattern of all men, of just what a man should be. Therefore, when a man really believes in Jesus Christ...

- God takes that man's belief and counts it as the righteousness of Jesus Christ.
- God accepts the man's faith and honor in His Son as righteousness.
- God lets the righteousness of His Son Jesus Christ cover the man.
- God accepts the man's faith as the righteousness of Jesus Christ.

The point is this: since there is only one Mediator, we must pray for men to come to know Jesus. And we must rush to proclaim Him to all men so that they can know about Him and have the opportunity to follow Him.

1ST—2:6 Who gave himself a ransom for all,— The word "*ransom*" (*antilutron*) means to exchange something for something else. Christ exchanged His life for the life of man. How? – By way of the cross. Jesus Christ took the sin and condemnation of men upon Himself and bore their judgment for them. Christ died for man on the cross. He bore the judgment of God against sin for man. As being the Ideal and Perfect Man, Christ was the only one who could do this for man. He was without sin. Therefore, His death covered the death of all men. If a man really believes and trusts that the death of Jesus Christ is for him, he can receive Salvation. Jesus Christ gave Himself as a ransom for sin and death. When man receives Christ Jesus into his heart and begins to follow Christ, God gives him abundant and eternal life now and forever. When man finishes his task upon earth, God will transfer him right into His presence—quicker than a flash of lightning and man lives forever in the presence of God, never tasting death. This is glorious gospel of God.

1ST—2:6b ...to be testified in due time. The words "*testified in due time*" mean that God sent His Son in the fullness of time; when it was time for Christ to come to earth, He came.

SUMMARY:

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

As we began this lesson, prayer is the instruction Paul gives to Timothy. Pray for rulers; all men. At the time Paul wrote the letter, Nero was the ruler of the Roman Empire. Under him, Paul had been imprisoned and was soon to be executed. This shows that prayers and intercession should be made for bad as well as for good rulers. If government goes well, we will live a quiet and peaceable life which is the way our Savior God wants us to live. God wants all to be saved; that everyone would get to know the truth—that there is one God and one Mediator!

God chose the Lord Jesus to be the Mediator between God and people. He willingly took on Himself the nature of a man; yet He was without sin. Jesus offered Himself in exchange (ransom) for everyone held captive by sin, to set them all free. He came at a set time. As we come into the knowledge of the truth we must be obedient in testifying the gospel to others.

[TOP](#)

HISTORY:

³What had been a discussion of what the church and certain groups in the church ought to do, become a discussion of what leaders in the church ought to be. 1&2 Timothy and Titus are known as the "Pastoral Epistles." These were letters written by Paul giving instructions on qualifications necessary for those who would serve as bishops in the local congregation (1-7) —or pastoralship. A similar list is included for those who would be deacons (8-13); including his wife. When Paul wrote to Titus (Tit.1:5), giving him similar instructions, he used the title "*elder*". Paul uses bishop and elder interchangeably. This letter is addressed to a young evangelist named Timothy, charged with the responsibility of working with a congregation and guiding them in the right way.

1ST—3:1 **This is a true saying** meaning a true doctrine, trustworthy, and faithful is the Word. This is the second true or faith sayings (1Tim.1:15). Perhaps the problems in Ephesus had led some to regard the offices with suspicion and disrespect. If so, a reminder of the honor and importance traditionally attached to the position might restore some of that respect and instill confidence in carefully chosen leaders. ⁴Christian groups always have some form of leadership. Protestant churches typically refer to their leadership as "*ministry*." Ministries vary in roles somewhat from denomination to denomination, but they can be divided into two general categories: professional clergy and non-professional ministry (sometimes referred to as "*lay ministry*" or "*tentmakers*" in some circles). In the early church, some pastors and Apostles received financial support from the believers so they could devote themselves full-time to preaching the Word; others, like Paul and all those who traveled with him in planting churches, supported themselves through secular jobs.

1ST—3:1b Therefore, **if a man desire the office of a bishop, he desireth a good work.** The term "*bishop*" is translated overseer. The term is used interchangeably with "*elder*" and "*shepherd*" (i.e. pastor). The importance of this passage cannot be overstressed when it comes to the building and protection of God's church/people. ⁵Bishop, elder, or pastor were not three distinct offices, but different ways to describe the men and their work - cf. Easton's Bible Dictionary, Moody Handbook of Theology. The work of bishops (elders, pastors) was to oversee the flock, leading and guarding the sheep. This helps us to understand why Paul calls it 'a good work'. Such a work required qualified men. The qualifications are found in two places (1Ti 3:1-7; Tit 1:5-9). Two things are noted. 1) The office of bishop or pastor is a "good work." The word "*good*" (*kalou*) means honorable, excellent, beneficial, and productive. 2) And the office of bishop or pastor is to be "desired." The word "*desire*" means to seek after with strong desire; to set one's heart upon. God stirs some hearts to seek the office of pastor or bishop and to dedicate their lives to Him. The Greek word Paul uses is *episkopos*, where we get our word "*Episcopal*" (governed by or recognizing the office of bishop). The bishop or pastor of God must be qualified; he must meet some personal qualifications; he must be a

³ <http://www.biblegateway.com/resources/commentaries/IVP-NT/1Tim/Leadership-Qualifications>

⁴ <http://www.maranathaglobal.org/latest/284#more-284>

⁵ http://executableoutlines.com/1tim/1ti3_1.htm

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

person of great Christian character.

1ST—3:2 Qualifications for the office of Pastor or Bishop:

1. **Must be blameless:** (*anepilempton*) above reproach; not open to attack; not able to be criticized by the enemy at all (The Pulpit Commentary, Vol.21, p50).
2. **Husband of one wife:** From the earliest times of church history, this qualification has been interpreted differently. ⁶The Jewish law allowed divorce. Marriage was indeed the ideal but divorce was permitted. The Jews held that once the marriage ideal had been shattered by cruelty or infidelity or incompatibility, it was far better to allow a divorce and to permit the two to make a fresh start. The great tragedy was that the wife had no rights whatsoever. Another view is that "*husband of one wife*" means polygamists cannot be a Bishop. There was evidence of polygamy being practiced in some Jewish circles at that time. We must understand the state of the world in which this was written. Also "*husband of one wife*" means not a philanderer, not attracted to every skirt that walks down the street, not constantly eyeing somebody or someone else's wife. It is to be very evident that a pastor or bishop is committed to one woman, his wife, whom he loves.

The Pulpit Commentary comment on this point:

"If we consider the general laxity in regard to marriage, and the facility of divorce, which prevailed among Jews and Romans at this time, it must have been a common thing for a man to have more than one woman living who had been his wife. And this [was] a distinct breach of the primeval law (Genesis ii.24), [and] would properly be a bar to any one being called to the 'office of a bishop'....It is utterly unsupported by any single passage in Scripture that a second marriage should disqualify a man for the sacred ministry. As regards the opinion of the early Church, it was not at all uniform, and amongst those who held that this passage absolutely prohibits second marriages in the case of a [bishop], it was merely a part of the asceticism of the day" (Vol.21, p.51).

A.T. Robertson very simply says, "Of one wife [*mias gunaikos*]; One at a time, clearly" (*Word Pictures in the New Testament*, Vol.4, p.572).

William Barclay says, "In its context here we can be quite certain that this means that the Christian leader must be a loyal husband, preserving marriage in all its purity" (*The Letters to Timothy, Titus, and Philemon*, p.87).

As this provoked many discussions, and some of the interpretations bear a closer look, every minister, believer, and church must go before the Lord and seek the meaning of this qualification for him or herself. But we must be honest and open to hear the Lord and then beg of Him the courage and discipline to do what He says.

In the Work of the Holy Spirit, the essential qualification for the ministry is that the person was raised to the position by the revelation of the Holy Spirit in the group of Pastors. It occurs within the Body. The person does not appoint himself to the ministry, God does. The congregation does not vote on which pastor to appoint. The Holy Spirit makes the appointment, and the body recognizes the Spirit's appointment. It is not required that the pastors have formal theological training or make the ministry their full-time job, however it would be beneficial for the body. The effectiveness of a given ministry is purely the function of the Holy Spirit's operation not personal talents or efforts.

3. **Must be sober:** (*sophrona*) be sober minded; having a mind that is sound, sensible, controlled, disciplined, and chaste ; a mind that has complete control over all sensual desires; a control that would not lead to excessive behavior.

⁶ <http://theparkwaychurchofchrist.com/SermonsM-S/order7.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

4. **Must be of good behavior:** (*knosminon*) well-behaved, orderly, composed, solid, and honest. It is a person who has good conduct, whose character and behavior stands as the ideal and pattern for others.
5. **Must be given to hospitality:** (*philoxenon*) to have an open heart and home; "*showing love or being a friend to the believers, especially strangers or foreigners*" (Amp. NT). The ancient world was very careful of the rights of the guest. The stranger was under the protection of Zeus Xenios, the Protector of Strangers. In the ancient world, inns were notoriously bad. In the Church there were wandering teachers and preachers who needed hospitality. There were also many slaves with no homes of their own to whom it was a great privilege to have the right of entry to a Christian home. The New Testament enjoins all believers to practice hospitality (Rom.12:13; 1 Pet 4:9), but the Pastorals mention it only in connection with those who would serve (5:10; Tit 1:8), who are then to be examples.
6. **Must be apt to teach:** able, capable, skillful, and qualified to teach. Relates more directly to the ministry connected with the office of overseer. This is a very important requirement because the sheep need teaching. There are some that fulfill these character requirements but they may not have the gift of teaching. They must be able to expound the Scriptures, to correct those who are misusing them and recognize error when it appears.

1ST—3:3 As the list continues to probe the background of the candidate for leadership, it prohibits five characteristics of behavior.

7. **Not be given to wine:** not be a drunkard; not sit around drinking (refers to alcoholic beverages) all the time. The church cannot afford to be led by those who allow themselves to be controlled by intoxicating substances - which enslave the user and inhibit decisive thinking or emotions. They are signs of a loss of control.
8. **No striker:** (*plekten*) not combative or violent, not contentious or quarrelsome, not a person who strikes out and contends with another person or who becomes easily upset, irritated, or aggravated with others. He uses neither hand nor tongue against anyone. The word really is "*stubborn*," not insisting on one's own point of view at all costs. This tendency will betray an inability to get along with and accept the views of others, and perhaps deeper personality flaws as well. The false teachers in Ephesus were known for their quarrels (1:5; 6:4-5). Many a person have been hurt and damaged by the poisonous venom of a striking tongue. A leader prone to this weakness will produce discord instead of harmony. On the contrary he is to be kind, gentle, and longsuffering with others. A leader, or any Christian for that matter, who promotes peace among people will create and preserve the relationships necessary for building a unified church.
9. **Not greedy of filthy lucre:** not a lover of worldly gain or possessions. He must not be a person who is out to get, but a person who is committed to giving. Such a leader can be a model of generosity and simplicity of lifestyle because of the knowledge that whatever one's economic status might be, all that one has belongs to God and so must be looked after faithfully before him (6:17-19). But this applies to every believer. How much is enough? How can we know if we have begun to put money and material things before God? What does responsibility mean in this area of our lives? These are hard questions! Our attitudes and motivations where money and acquiring things are concerned must be brought before God for evaluation.
10. **Not a brawler:** (*amachon*) not contentious or a fighter, **but patient** (*epieike*): gracious, kind, gentle, forbearing, reasonable, soft, and tender; having a mild disposition. Christ, the Great Shepherd and Bishop of souls is our example. How shall men teach others but in a peaceable manner with sensitivity. Do not let the roar from the inside come forth.

PITWM VERSE BY VERSE

11. **Not covetous:** (*aphilarguron*) not a lover of money in an immoderate way; greedy of worldly substance and riches; seeking his own things, and not the things of Christ. He who loves money will stop at nothing in order to get it. Whereas, on the other hand, he will never do anything simply for kindness sake. He is to know that there are values which are beyond the all mighty dollar of greed. Again, our attitudes and motivations where money and acquiring things are concerned must be brought before God for evaluation.

The profile of the ideal candidate concludes with three conditions, each accompanied by a statement of basis/foundation.

IST—3:4 (1) One that rules well his own house, having his children in subjection with all gravity:— “Gravity”- propriety: means reverent modesty on the part of the children [Alford]; seriousness in one’s attitude; proper behavior. He must preside over his home with loving leadership and not with a dominating dictatorship. The test of his calling and his success can be measured by the success in his home. His sons in the faith will turn out like the sons of his family. The position which he occupies in the church has a strong resemblance to the relation which a father sustains to his household. The first thing you look for is whether the man has a well-managed family. This does not mean he is not to have any problems ever to come in his family. Nobody can be free of problems. What this urges us to observe is how he handles those problems. Does he evade them by busying himself in his business, or does he tackle those problems?

IST—3:5 (For if a man knoweth not how to rule his own house, how shall he take care of the church of God?): A church resembles a family. The pastor or bishop must not run from problems or refuse to face them. He must learn how to deal with them, and how to work things out in love and grace.

IST—3:6 (2) Not a novice (*me neophuton*), that is, a new convert or a new church member, but must have been a convert or church member for a long time...

- Long enough to have become rooted and grounded in the Lord and His word.
- Long enough to have become spiritually mature.
- Long enough to have proven his testimony for Christ.
- Long enough to be well known and respected by other believers.
- Long enough to be able to minister to others and to teach them to minister.

IST—3:6b **Lest being lifted up with pride he fall into the condemnation of the devil** (prideful; or be condemned by the devil). A new convert means well, but he cannot be trusted because he has not yet learned to put down self and to trust in Christ. In Ephesus conceit was the bane of the false teachers (6:4; 2 Tim 3:4). If he is put in office, the sudden exposure to public leadership will puff him up and make him proud, arrogant, and conceited which is the very condemnation the devil himself has achieved by his pride and arrogance. The testimony of the church falls as well. God will not use the flesh to bring about success in His kingdom. The reason is not lack of leadership potential but lack of spiritual maturity.

IST—3:7 (3) Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil:— A pastor or bishop must have a good reputation, good testimony in the eyes of others.

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

Of course, there are some who will criticize and slander any person who has failed and run with the world's way. Many in the world and some in the church do not recognize when a person has repented and received forgiveness—it is the simple fact that Christ can forgive and change a person's life. But when a person enters into ministry, he must have experienced such a significant change that it is clearly evident that he is now following Christ. The change in his life must be radical: a radical turning away from the world and self to Christ; even to the point where unbelievers can see it. Then and only then can he ever hope to reach the unbelieving world for Christ. If not, the unbelievers of the world will reproach, ridicule, and mock him; and he will fall into the snare of the devil. That is, he will hesitate to bear testimony for Christ and to fulfill his duties as a minister. He will tend to withdraw and keep silent and remain unseen as much as possible. The power of his ministry and testimony will be drastically weakened. The church's spiritual leader must pass inspection as a good soldier before his flaws are uncovered by God.

INTRODUCTION:

This passage discussed the second officer of the church, the deacon. The office of deacon is so important that the qualifications required are just as high as those demanded of a pastor or bishop. There are churches where deacons have appropriated to themselves authority which is contrary to New Testament teaching. The word "*deacon*" (*dakonous*) means "*servant*" or "*minister*." In the early church both ministers and deacons served in both areas, but each concentrated upon their primary call and mission. It is noted by some that the first reference to deacons is in Acts 6:1-7. Deacons were appointed to help in the ministerial and administrative duties of the church (Acts 6:2). Their function was to relieve ministers so that the ministers could give themselves "*continually to prayer and to the ministry of the Word*" (Acts 6:4). In particular they were chosen to minister to the day-to-day needs of believers and to the needs of widows and widowers and the poor and sick of a church. They also will need to be qualified even for service.

1ST—3:8 Personal qualifications of the deacon: These qualifications are pretty much as that of the bishop, that's why it says, "*likewise...*" Deacons must be qualified; they must meet some personal qualifications that will inspire respect.

1. **Deacons must be grave** (*semnous*): serious, honorable, worthy, revered, highly respected, noble; of honest report. It does not mean that he is to walk around with a long face, never smiling, joking or having fun. This serious-mindedness and commitment is to Christ first and to the mission of the church under the leadership of the pastor or bishop, moving in the same direction and having the same goals as the pastor or bishop.
2. **Deacons must not be doubletongued** (*dilogos*): bearing tales, gossiping, saying "*one thing to one person and something different to another [person]*" (Donald Guthrie. *The Pastoral Epistles*. "Tyndale New Testament Commentaries, p.84); saying one thing to a person's face and something else behind his back. He must be of integrity and honesty.
3. **Deacons must not be given to much wine.** It is not affirmed that it would be proper for the deacon, any more than the bishop, to indulge in the use of wine in small quantities, but it is affirmed that a man who is much given to the use of wine, ought not, on any consideration, to be a deacon.
4. **Deacons must not be greedy of worldly gain.** This is definitely to be recognized as a temptation to those who handle the congregation's money. ⁷The special reason why this qualification was important in the deacon was that he would be entrusted with the funds of the church, and might be tempted to appropriate them to his own use, instead of the charitable purposes for which they were designed.

1ST—3:9-10 Spiritual qualifications of the deacon: the deacon must meet three very important qualifications.

⁷ <http://www.studylight.org/com/bnn/view.cgi?book=1ti&chapter=003>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

1. Deacons must **Hold the mystery of the faith in a pure conscience** – hold within his heart the mystery of faith; possess and cling to it; must believe the whole gospel (mystery) and not deceive the church by being hypocritical about his belief. He must not accept the call and office of deacon and then shirk his duties, but share it faithfully with both believers and unbelievers.
2. Deacons must **first be proved** or tested, tried out first before they are called to the office of a deacon. This indicates an ongoing evaluation of the deacons' character and service by the church.
3. Deacons **must be found blameless**. The cross alone can guarantee such.

IST—3:11-12 Family qualifications of the deacon/wife:

1. Deacons must have a committed wife. As a deacon visits and ministers to the women of the church, he needs his wife with him if she is able to accompany him. A strong picture of marital and family love and commitment to Christ are needed. Therefore, the deacon's wife must be as strong in the Lord as he is.
 - The deacon must have a wife who is as committed to the Lord and to the church as he is.
 - a. The wife of a deacon **must be grave**: serious-minded, honorable, respected, and noble.
 - b. The wife of a deacon must **not be a slanderer** (*me diabolous*): a talebearer, gossiper; a person who goes about talking about others and stir up mischief and disturbance.
 - c. The wife of a deacon **must be sober**: serious; clear-headed, and temperate; clear-thinking reaction or attitude
 - d. The wife of a deacon must be **faithful in all things**: completely trustworthy as a wife/mother, and believer. She must be faithful to the Lord...
 - a. in her personal devotion and loyalty to the Lord.
 - b. in her call as a wife and mother.
 - c. in her commitment to the church and its services and ministry in carrying out assignments.
 - d. in her ministry in serving with her husband.

Then no one can doubt the character of such a woman, that it is not desirable that her husband should be an officer in the church. She has proven herself to be an influential and responsible helpmeet.

2. The deacon must be **the husband of one wife**. Deacons are to be men who, if they are married, have their eye only for one woman. Paul himself was not married, nor was Timothy.
3. The deacon must have a **controlled family home**. He is to be one who presides in a proper manner over his own house, or who had a well-regulated family.

IST—3:13 Rewards:— The faithful deacon experiences two results:

1. Community respect. He **gains a good degree or good standing** and testimony before both God and man. The word **purchase** means obtained, gained, or acquired.
2. Spiritual boldness. He gains **great boldness or great confidence and security in the faith**. He experiences more and more assurance and freedom in the Spirit of God; confidence and assurance to speak with authority.

The point is: they **have used the office of deacon well**—with diligence and faithfulness, with simplicity and cheerfulness; taking excellent care of the minister, the poor, and of the discipline of God's house.

IST—3:14 **THESE things write I unto thee, hoping to come unto thee shortly:**— The Apostle Paul had left Timothy to take care of the church in Ephesus. Paul is hoping to meet Timothy soon with apostolic authority to set things in order there, but the problems could not wait and so he writes his instructions. This most assuredly refers to the local church in Ephesus. The emphasis here is in order and structure in this local church.

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

1ST—3:15 **But if I tarry long,**— Paul wrote this letter just in case there was a delay in his plans. **3:15b ...that thou mayest know how thou oughtest to behave thyself** There has to be order, or organization, a chain of command, and a policy of correct behavior for God's work to function properly. No Christian is an island unto himself, nor is anyone to do that which is right in his own sight. He wanted all to behave well when they came together as the church. There were some people in Ephesus who opposed the truth. And they taught false things. Therefore, Timothy had to tell them to stop doing so. The reference is not to Timothy's conduct but rather to the instructions which he is to give to church members.

1ST—3:15c ... In the house of God,— The church is not a building: The church is people—"the household" (*oiko*) of God representing those...

- Who believe in God and in His son, the Lord Jesus Christ.
- Who have committed their lives to live for Christ.
- Who have based their lives upon the promise of eternal salvation promised by the Lord Jesus Christ.
- Who have committed themselves to live as a family with all other believers.

The concept of the household of God must depend upon, love, serve one another, and their task is to accomplish the Master's goals. Membership in God's household means refuge. We enjoy our Master's protection and find our identity and meaning in Him. Therefore, we will present to the unbelieving world an attractive alternative of lifestyle.

1ST—3:15d ...which is the church of the living God,— The church is "*the church of the living God.*" The word "*church*" (*ekklesia*) means an assembly, a gathering, a company of people who have been called out by God (Rom.1:6); the body of Christ (Eph.4:12). ⁸Paul reminds the readers how God has called them out from a pagan world. This "*assembly*" of Christian people is distinct from the other assemblies of the world because the living God dwells within it (2Corth 6:16). The privilege of being called out to live in God's presence carries with it, however, the responsibility to live a life worthy of the One who has called. God's calling of the Hebrews out of Egypt into association with himself required them to be holy (Lev 11:45); and membership in the church of the living God makes the same demand (compare 1 Pet 1:15-16).

God is: •The Architect •The Builder •He lives there •Provides for it •He is honored there and He rules there.

^{23b}*Christ is head of the church: and he is the Savior of the body.* ^{24a}*...the church is subject unto Christ Eph.5:23b-24a.* ^{3c}*And the head of Christ is God 1 Corth.11:3c.* They are one!

The point is this:

- How are we behaving toward our Father?
- How are we behaving toward our brothers and sisters?

1ST—3:15e ...the pillar and ground of the truth. "*The church is the pillar and ground of the truth.*" Tragically, many churches today sell truth short and are therefore left as weak pillars standing on shaky ground. The church is to support the truth, as pillars in the ground support a building. As the "supporting foundation" of the truth, the believing church is the guardian and communicator of the gospel in the world. What truth?- The glorious truth of the Incarnation –Embodiment –Manifestation—that God has loved the world and has demonstrated His love by sending His Son to save the world. This is the glorious truth that the church supports and holds ever so

⁸ <http://www.biblegateway.com/resources/commentaries/IVP-NT/1Tim/Motivation-Mystery-Godly>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

highly before the world. This aspect of the church also demands from believers, appropriate conduct: godly leadership, that the message might not be discredited, and corporate prayer for the missionary enterprise, that the message might be spread.

A piercing question is this: How many within the church are really supporting the truth before the world? How many are really holding up the truth by behaving and conducting themselves as they should? How many are holding up the truth by proclaiming it as they should?

Now Paul's citing of part of what was surely a well-known hymn in the course of writing instructions for behavior in the church is to bring his readers to the point of corporate response. The hymn itself, like many in the New Testament, celebrates Christ's appearance and ministry on earth. The introductory phrase is a call to consider the implications of this grand event, to evaluate our conduct on the basis of what we confess.

IST—3:16 The introductory words: **And without controversy**—that is, public, solemn agreement. (*Spurgeon*)—
- "*Without controversy means that there ought to be no controversy (argument) about these facts, though controversies have arisen concerning them, and always will, since the most self-evident truth will always find self-evident fools to contradict it.*"

IST—3:16b ...**great is the mystery of godliness**— "*Mystery*" refers to the secret or hidden things of God, revealed, made known in the gospel (Rom.16:25); it denotes the appearance of Christ in history as the hidden salvation plan of God which, conceived before time, has been revealed and fulfilled in the cross and resurrection. "*Godliness*" means piety, religion with its focus on conduct. It is the religion that the household of God confesses; the truths of salvation and righteousness in Christ, which produce holiness in believers. The "*mystery of godliness*" is Jesus Christ. He is the epitome of perfection and godliness. Consequently, this phrase the "*mystery of godliness*" forms a connection between the appearance of Christ, which the hymn celebrates, and Christian living: the mystery is the essence (the real meaning) of godliness. The mystery is now explained in the six lines of the hymn, given in three couplets which may be only part of a longer hymn. The conception of the mystery began:

1. **God was manifest in the flesh**,—God actually became a man in the person of Jesus Christ. He actually partook of flesh and blood.
2. **Justified in the Spirit**,—The Spirit of God vindicated and proved His claims. How? – The Spirit of God did 3 things:
 1. The Spirit of God enabled Christ to live a sinless and perfect life.
 2. The Spirit of God vindicated Christ by giving Him the power to do the mighty works of God.
 3. The Spirit of God vindicated Christ by raising Him from the dead.
3. **seen of angels**,—They are ministering spirits of Christ who saw all that happened to Him. They were involved...
 1. in the preparation for His birth (Lk.1:26).
 2. in His birth (Lk.2:8, 13).
 3. in His temptation (Mk.1:13).
 4. in His trials (Lk.22:43).
 5. in His resurrection (Matt.28:2).
 6. in his ascension (Acts 1:10-11).
4. **preached unto the Gentiles**,—The message is preached not by angels, but by pardoned men and women who triumphantly bear witness to the redeeming grace they themselves have experienced. So

PITWM VERSE BY VERSE

mankind is sent to tell the story. Jesus is both Savior of all people and all nations, both Jew and Gentile alike.

5. **believed on in the world**,— When Christ left and ascended into heaven, there were only one hundred and twenty who were following Him and who began to share the gospel. But within fifty years every nation of the world had been touched for Christ. Thousands upon thousands had accepted Christ.
 - a. Why was the early church able to reach so many, and we seemingly, reach so few? – The answer is: belief! They truly believed on Christ; they rested their past, present, and future upon Him. They cast their souls and lives upon Him. They totally committed their lives to Him. They gave Him all they were and had.
 - b. This kind of belief is missing today. Many have a belief about Christ, that He is the Savior of the world.

However, a **belief about Christ** is not **believing in Christ**. It is not turning one's life over to Him; not casting one's being—all that one is and has—upon Him. The glorious truth is that one can be saved by believing in Christ—really believing in Him.

6. **received up into glory**. This is a reference to the ascension and exaltation of Christ. Jesus Christ had completed the great work of salvation. He has been taken back into heaven, back to the very place from which He had come. He sits at the right hand of the Father, and He shall sit upon the throne of heaven until He chooses to return to earth and bring human history to its climactic consummation.

We have just seen the conception (1-2), meaning (3-4), and conclusion (5-6) of the mystery. All of this is the great mystery of godliness now revealed to men. The purpose of this piece was to ground the reality and presence of salvation in the past, historical appearance of Christ. So the hymn concludes by alluding to the point that marked the close of Christ's earthly ministry (including resurrection appearances) and the beginning of the age of the Spirit.

⁹Jesus is the perfect fulfillment of these descriptions of Christian character. We trust that Jesus will transform our life according to the same character, as we put our focus on Him. We sometimes want religion to build this character in us; but truly, it is relationship with Jesus that really does it. ¹⁰All through the Old Testament, God speaks about the future when Christ would come. When He came, Christ had to suffer and die for us, but nobody understood that. It was a secret because people did not know God's plan. It had been promised that the Christ would come to save us from our sins. Now we know that the Lord Jesus has come. Jesus has done all that God had said that He would do. Therefore, the church of the living God is to proclaim that truth of God's Word building a strong church grounded upon the truth where we continually find meaning.

¹¹John MacArthur relates the following story: There was once an old church in England. A sign on the front of the building read, "We preach Christ crucified." After some time, ivy grew up and obscured the last word. The motto now read, "We preach Christ." The ivy grew some more, and the motto read, "We preach." Finally, ivy covered the entire sign, and the church died. Such is the fate of any church that fails to carry out its mission in the world.

The truth revealed will cause the church to go forward to cause many to come into the kingdom. Paul has made things clear about Jesus to the church, now the church has to behave as the living church of God and not allow the gospel to be a mystery.

SUMMARY:

⁹ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=8057&commInfo=31&topic=1%20Timothy&ar=1Ti_3_15

¹⁰ <http://www.easyenglish.info/bible-commentary/1tim-lbw.htm>

¹¹ <http://www.lawofliberty.com/sermons/Resources/mysteryofgodliness.pdf>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

Paul is not simply talking about an "office" but about the quality of the people who fill that "office." Being in such a high calling will take the power of the Holy Spirit's leading when choosing such leaders for these offices and having these qualifications. With men and women serving together, not in competition but in cooperation—the church will begin to fulfill its destiny and become a force for good in the midst of an evil world (**3:1-13**).

As Paul wanted to come to Timothy, there was a delay. Therefore, in his letter he writes to give instruction on how things ought to go in God's household. This Christian life is a great mystery, far exceeding our understanding, but some things are clear enough. The church of the living God is the pillar and ground of truth because by its ministry the truth is preserved and spread. As we spread the truth that 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 reveals the mystery of godliness; reveals the hidden truths of our position for the salvation and righteousness in Christ for men. The truth is called a mystery because it was, historically, hidden, until revealed in the person and work of Christ. The mystery is not something incomprehensible; it just has to be revealed (made known). The mystery God has been revealed to us to make clear the gospel, in order to save, make men godly, and give real meaning and purpose in how the church ought to behave as they spreading this News. The search for meaning depends on the truth of Jesus Christ. Believe that truth and carry it to others as someone's life depended on it! (**3:14-16**).

TAKE NOTE: The congregation, under Christ and by His Word and Spirit, uses its authority to recognize and affirm leaders whom God calls. The work of the Bishop and Deacon is that of constant service and study. The qualifications are stiff. The distinctions are important. By definition, bishops are those godly men who are elected by the congregation and given the primary responsibility of overseer of the church's well-being. The deacons serve at the bishop's direction, serving in various ministry areas. Being a pastor or bishop involves caring for the entire church; being a deacon involves serving in a specific ministry area. Both are leadership positions but being an elder involves a broader view, more responsibility and more authority. The words pastor, elder, bishop, and overseer are used interchangeably and one might be of a higher degree in the list of qualifications. The most important qualification as Paul states, he "*desires a good work.*" A man must want the job. There should be a God-given desire in his heart to help lead the Lord's people. Not all pastors or bishops will be equally strong in each area. Some will be strong in teaching while another will be unusually devout. At times he may not be gentle, but that's okay because his reputation will go before him. What is he suppose to do?

1. Shepherd the Flock – guide and protect (Acts 20:28).
2. Lead through Example – role model (1Pt.3:3).
3. Teach and Exhort – know and defend (Tit.1:9).
4. Oversee the Church of God – setting the direction (1Tim.3:5).
5. Pray for the Sick – personal contact (Jam.5:14-15).

The deacons likewise are walking so closely with the pastor, bishop or elder in building stepping stones that lead in a purposeful direction of structure. Their training is most important to the church.

The overseers are given the direction from God over all aspects of church life. As a part of that administrative direction, the pastor, bishop or elder guide the church as spiritual leaders, delegating major areas of responsibility to the deacons so that they (the pastor, bishop or elder) can maintain their major priorities and not be bogged down in the minute details of church life. However, all are servants of Christ.

APPLICATION:

Earnestly pray that God will raise up such godly men and women, and that we may properly recognize them as true servants of the Lord Jesus Christ. Also pray for those who already hold offices in the church, to help give smooth running of the church. If we don't pray, the Mediator can't come into men's lives. [TOP](#)

<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:

IST—4:1-5 ¹²In this chapter the apostle foretells a dreadful apostasy which should happen in the last times, Paul begins this chapter with describing how the Spirit has revealed that in latter times there would be an apostasy in which some would depart from the faith. This falling away would come about as people gave heed to deceiving spirits and doctrines of demons, leading to their speaking lies in hypocrisy and searing their consciences as with a hot iron. Examples of their false doctrines are given: forbidding to marry and commanding to abstain from certain foods. Regarding the latter, Paul makes it clear that all foods are acceptable if they be received with thanksgiving, for they are sanctified by the Word of God and prayer (1-5).

IST—4:6 This is the second charge given to the young minister Timothy. **If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ:**— Remembrance is needed because it is so easy to forget. Forget what? - Impress upon them what has just been written; call their attention to it again; everything that has come before in Paul's letter (verse 1):

- The danger of apostasy (some will depart).
- The danger of deception (deceiving spirits).
- The danger of false teaching (doctrines of demons).

When he calls him, "*a good minister of Jesus Christ*," he is referring to the things that Timothy had to bring to their remembrance to fulfill his call. A good minister must teach positive doctrine so that people will know what they believe and where they are going. But he must also expose false doctrine so that people will not be seduced and led astray. It may not be popular all the time but it will be beneficial.

IST—4:6b **...nourished up in the words of faith and of good doctrine, whereunto thou hast attained:—** A good minister is first nourished by a teacher and he also nourishes himself in the Words of faith and good doctrine. Timothy's early training was under the guidance of a godly mother and grand-mother. That training made him a good minister and servant of Jesus Christ and the church. Paul continues that training. He's saying, be nourished on the words of faith and the true teaching which you have followed. Therefore, you would watch what you are feeding on! Only by reading the Word, studying it, meditating on it, and mastering its contents can a pastor fulfill his mandate (2Tim.2:15). Timothy had been doing so since childhood (2Tim.3:15) and Paul urged him to continue. It is true that the words of faith and sound doctrine are nourishment. Just as our bodies need food for nourishment, so too, do our spirits. What you feed on is what is going to determine how effective you become as a leader. The "*good minister*" preaches the Word that he himself feeds on day by day. But it is not enough to preach the Word; he must also practice it.

IST—4:7 **But refuse profane and old wives' fables, and exercise thyself rather unto godliness:**— There are

¹² http://executableoutlines.com/1ti/1ti_04.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

a lot of distracting things you could give your attention and your mind to. However, a good minister avoids frivolous speculations, rejects profane tales and old wives fables. "Exercise" (*Gr gumuazo*) is the word from which we get gymnasium. Exercise takes determination and discipline. "Godliness", is a proper attitude and response toward God; holiness of heart which is the prerequisite from which all effective ministry flows. Don't get detoured by profitless trivia, but rather exercise about those things that lead unto godliness.

1ST—4:8 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. "Exercise" is an athletic term denoting the rigorous, self-sacrificing training an athlete undergoes. All of his physical energy, effort, time, and dedication are to be given over to godliness instead. He is to train himself to a godly life, as a gymnast trains himself in bodily physical exercise. If half the effort that goes into bodily exercise were put into spiritual exercise, God's people would be much healthier and stronger spiritually and much better off. Certainly we ought to care for our bodies, and exercise is a part of that care but spiritual self-discipline is the path to godly living. Our bodies are God's temples, to be used for His glory, and His tools and service. But bodily exercise benefits us only during this life; godly exercise is profitable now and for eternity. Bodily exercise is profitable, but godliness is far more profitable. The reason is clear: godliness bears fruit—great fruit—both in this life and in the life to come. God promises to bless the godly person now while he walks upon this earth, and eternally when he receives that life to come. Therefore, a good minister exercises himself to godliness.

1ST—4:9 This is a faithful saying and worthy of all acceptance:— A good minister is a man of reason and of purpose. Therefore, all that is being said, all the instructions are trustworthy and all deserve his complete acceptance. Therefore, he commits his life to do exactly what Scripture charges him to do.

1ST—4:10 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:— Paul is saying, we're in this together. We both work and suffer rejection. The word "labor" (*Gr kopiaō*) means to work at it to the point of exhaustion as athletes do. A good minister labors and labors, works and works to the point of fatigue and exhaustion; to the point that he can go no further. He exerts every ounce of energy and effort in his body for the sake of God and Christ. He continues to minister even when men ridicule, revile, mock, curse, and persecute him. And he is even willing to suffer reproach (rejection) for Christ. Why?

- Because God is the living God in whom he trusts.
- Because Jesus Christ is the Savior of all men especially to those that believe. All men can be saved, actually delivered from the grip of sin, death, and condemnation.

Therefore the good minister must labor, no matter the reproach. He must share the glorious news: man can now be reconciled to God and live forever.

1ST—4:11 These things command and teach. A good minister commands and teaches these things. One of the difficulties Timothy had to overcome was that he was young. It was that he must silence criticism by conduct. He had to preach and teach with authority, standing boldly declaring the Word of God and the commandments of God. He does not allow the fear of men or the danger of hardship stop him. He stands in the strength of the Lord. Therefore, he knows that the Lord will deliver him through all the dangers of life if he will only be faithful; if he will courageously declare the Word and the commandments of God.

PITWM VERSE BY VERSE

1ST—4: 12 Let no man despise thy youth; but in word, in conversation, in charity, in spirit, in faith, in purity:— A good minister is an example to the believers. Greek cultures placed great value on age and experience. Since Timothy was in his thirties, still young by the standards of that culture, he would have to earn respect by being a godly example.

Timothy had to refuse to be discouraged from those who might have thought he was too young or inexperienced to Pastor. Paul is saying to Timothy that he is the stamp that is to leave an impression on those around him.

1. He was to **be an example in word:** ¹³A man's speech reflects what's in his heart. All types of sinful speech must be avoided by a man of God. That includes any deviation from truthfulness. He had to control his usual and familiar conversation and tongue at all times—in what he said and in the way he said it, no matter the opposition. He is to set the example in what he talks about.
2. He was to **be an example in conversation:** This refers to the conduct, behavior, and his lifestyle; the manner of his life. His conduct was to be disciplined and controlled. He was to demonstrate that he was a true follower and leader for the Lord, living in all godliness and righteousness for the Lord.
3. He was to **be an example in love:** This love is a self-sacrificing, caring commitment which shows itself in seeking the highest good of the one loved. Since the highest good for each person is that they glorify God in their lives, love is committed to help each person grow in submission to Christ's lordship. The good minister gives his time and energy to the people he is called to serve, devoting his whole life to seeing them strengthened and built up in the Lord.
4. He was to **be an example in the spirit:** His walk was being led by the Spirit and keeping his mind upon spiritual things. It means "*spiritual-mindedness*" (Matthew Henry. Matthew Henry's Commentary, p.821).
5. He was to **be an example in faith:** Faith here does not refer to belief, but to faithfulness or unswerving commitment. No matter what the circumstance, the good minister is faithful and loyal. This essential virtue of loyalty separates those who succeed in having a powerful influence from those who do not. He was to be loyal to the Lord Jesus and the church regardless of the demands, hardships, temptations, trials, or opposition.
6. He was to **be an example in purity:** This refers primarily to purity in the area of sexuality, both in actions and in the intentions of the heart. Sexual immorality always begins in the mind. He was to live a moral and clean, just and honest life. He was to be free—completely free—of coveting, lusting, worldliness, self-seeking, immorality, and all other known sins. He was to live a life of purity that far exceeded the standards of the world or just anybody else. His heart and life were to be pure—perfectly pure.

1ST—4: 13 Till I come:— As a father gives instruction to a son, so Paul gives instruction to the one he has placed in his stead. Until Paul comes to Timothy, he is exhorted to:

1. Give yourself to reading, preaching and teaching (V13).
2. Do not neglect the spiritual gift within you (V14).
3. Practice these duties (V15).
4. Watch your life and teaching closely (V16).

1ST—4: 13b ...give attendance to reading, to exhortation, to doctrine:— At the end of this letter, Paul emphasizes to Timothy: A good minister devotes himself to public worship; a constant practice and way of life; be absorbed in it. There are three things in particular to which he is to publicly devote himself to:

1. **Reading**— He must read the Word publicly since all did not possess Bibles as we do today.

¹³ <http://www.sermoncentral.com/sermons/dont-let-anyone-look-down-on-you-alan-balatbat-sermon-on-doing-gods-will-68447.asp>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

2. **Exhortation**—Exhort (encourage) people to act on it faithfully. Exhortation challenges those who hear the word to apply it in their daily lives. It intends the stirring up of believers to the exercise of grace.
3. **Doctrine**—Teach scripture and its doctrine understandably. "Doctrine" designs the teaching and instructing of the church in the mysteries of the Gospel; opening and explaining the truths of it; defending them against all opposers, and refuting errors and heresies contrary to them. Before he teaches others he must teach himself (Rom. 2:21). His spiritual progress is an example to his flock and an encouragement to others.

1ST—4: 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:— ¹⁴The word "gift" is the Greek word "*charisma*." It simply means "*a gracious gift from God*." A good minister does not neglect the spiritual gift that is in him; the special anointing given him by the Holy Spirit. Neglect is dangerous, for it means that a minister fails to do his duty and he is unfaithful standing before God. The call is to the ministry. The source is from God. The power is of the Holy Spirit. Note, that the gift had been received through both prophecy and the laying on of hands by other elders or ministers of the church. Prophecy verified what the Lord had already done. Paul is reminding Timothy of this verification.

When Timothy was ordained by the elders ("*presbyter*"), he received an enabling gift from God when the elders laid hands on him. But for some reason, Timothy had neglected to cultivate this gift which was so necessary to his spiritual progress and ministry. In fact, Paul had to admonish him in his second letter, "*Stir up the gift of God, which is in thee by the putting on of my hands*" (2 Tim. 1:6). It is encouraging to know that the God who calls us also equips us to do His work. We have nothing in ourselves that enables us to serve Him; the ministry must all come from God. However, we must not be passive; we must cultivate God's gifts, use them, and develop them in the ministry of the local church and wherever God puts us.

1ST—4: 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all:— Meditate means "*to attend carefully*", turn over in your mind these things, not only what Paul had just mentioned, but also live, eat, and drink the Word and its instructions. A good minister meditates and wholly gives himself to these instructions. And he reflect upon the purpose of the Scripture to his people. It takes hours of thorough preparation to give a 35-minute message on Sunday morning! A preacher must examine Scripture carefully. He must: outline it, meditate on it, research it, ask and answer questions in his own mind about it, look up the meanings of words in the lexicons and books, look for illustrations, think through an introduction and a conclusion to his message, and yet do all this without becoming mechanical or artificial. That takes a lot of work because preaching requires careful preparation of the heart. The word "*profiting*" ("*progress*," *NIV*) is a Greek military term; it means "*pioneer advance*." The figure in the word is uncertain, but is supposed to be that of pioneers cutting a way before an army, and so furthering its advance. Timothy was to grow spiritually so that the whole church could see his spiritual progress and imitate it. It would be evident to all.

1ST—4: 16 Take heed unto thyself, and unto the doctrine:— The words "*take heed*" (*epeche*) mean to keep a strict eye upon or to keep on paying attention to oneself and to one's teaching. Paul had given this same warning to the Ephesian elders in his farewell message: "*Take heed therefore unto yourselves*" (Acts 20:28). A good minister guards himself and his teaching. Timothy was to examine his heart in the light of the Word of God. Note that Paul put "*thyself*" ahead of "*the doctrine*."

¹⁴ <http://theparkwaychurchofchrist.com/SermonsM-S/order10.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

1. He guards his body, keeps it both morally and physically fit. He flees the temptations that assault and seduce him, and he controls his thoughts and keeps them pure from the lusts of the world and flesh. He neither eats too much nor succumbs to immoral thoughts or acts. He neither gives in to greed nor seeks the possessions or wealth of the world.
2. He guards his spirit and keeps it spiritually fit. He worships God every day and lives in God's Word and prayer all day long, and he shares the glorious gospel of Christ, witnessing to and exhorting people as he walks throughout the day.
3. He guards his study and teaching, avoiding the profane doctrines, teachings, notions, philosophies, ideas, and fables of men.

1ST—4:16b ...continue in them: for in doing this thou shalt both save thyself, and them that hear thee:—

Note what he does. He continues in the instructions of the Word of God. The word "*continue*" (*epimene*) means to "*stay by them*," "*stick to them*," "*see them through*" (A.T. Robertson. *Word Pictures in the New Testament*, Vol.4, p.582). By careful attention to his own godly life and faithful preaching of the Word, Timothy would continue to be the human instrument God uses to bring the gospel and to save some who heard him. The good minister leads by example. Why? A servant of God can be so busy helping others that he neglects himself and his own spiritual walk. However, by continuing in the instructions of the Word, he saves both himself and those who hear him. He cannot lead anyone further than he himself has gone. This is why Paul says here to Timothy, "*That all may see your progress.*" The Word has to become personal within his own heart.

SUMMARY:

¹⁵We find Paul instructing Timothy on how he can be a good minister of Jesus Christ. As he instructs the brethren in matters pertaining to sound doctrine, he will also be nourished himself. But he should also be careful to avoid foolish fables, and rather exercise himself to godliness, which is of more enduring value than bodily exercise (vv6-10). These things were commanded and taught (v11).

Though Timothy is young, he should not let anyone despise him for his youth. Instead he must demonstrate the proper example of how a believer should speak and live. With further instruction as to what things to give attention, Paul encourages Timothy that by following these admonitions his progress will be evident to all, and he will save both himself and those who hear him (11-16).

Instructions were given for the preparation for leadership. The training, meaning practice will produce what you preach; will show the purposed product. You can't pluck anything before its time and God knows that time. No matter how young Timothy was, he was mature enough for the quest.

APPLICATION:

Being a good example means never forgetting who's in charge. Will it be you or God? The tests you go through prepares you for life and for the calling God has for your life. Follow Him first, so others can follow you second!

[TOP](#)

¹⁵ http://executableoutlines.com/1ti/1ti_04.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

HISTORY:

In the previous chapter (4), Paul had spoken to Timothy about being fit for leadership. By writing to him was to ensure the proper spiritual training. Even though young, he was not to allow anyone to despise his youth but be an example for the believers. Whatever Paul had written to him, it was trustworthy and deserved acceptance; he was to command and teach till Paul was able to come. He now addresses certain continuing problems in the church at Ephesus. Timothy will have to deal with various classes and people in the congregation; he will have to face problems of discipline as he is given instructions by Paul for ministering to all the people in the church and how to honor them.

1ST—5: 1 Rebuke not an elder, but intreat him as a father:— This does not refer to a pastor, but in the sense of being an older person who is both mature in both age and experience. Paul's instructions indicate that older men are present in the church, who are not receiving the honor that was due an elder. Nevertheless they are to be respected. Timothy is told not "*to rebuke an older man but exhort him as you would a father.*" There is the duty to discipline various age groups.

"Rebuke" (*epiplesso*) means to be severely censured, angrily reprimanded, violently involved; no contempt or disgust. Quite simply, rebuking is confronting someone about their sin, pointing it out, bringing correction. Part of the pastor's job description is to bring rebuke where it is needed. It doesn't always make him the most popular in church, but it is necessary. After all, Jesus said, *Lk.17:3 "...If your brother sins, rebuke him..."* And, some pastors want to be people pleasers. They neglect rebuke, wanting to make sure that everyone in the church is happy, so they can be popular and keep their job. But in doing so, they miss the real blessing, because the Scripture says, *Prov.28:23 "He who rebukes a man will afterward find more favor than he who flatters with the tongue."* A church member is to be corrected, there is to be no severity, "*entreaty*" (*parekalei*), but "*appeal*", "*plea*" through exhortation and encouragement. Older people, at times, resent being told by younger people what they ought to do and most of all be rebuked by younger people.

So Paul tells Timothy, "*Never speak sharply to an older man, but plead with him respectfully just as though he were your own father.*" There is a right way and a wrong way of calling a person's attention to a failure in their walk. The wrong way engenders strife and resentment. The way it is presented to a person can create animosity. Be careful not to build walls and barriers by the way in which we seek to correct someone. The meaning here is not that an elder must never be accused, because Paul, a little later, made provision for that.

1ST—5: 1 b...and the younger men as brethren:— The young are sometimes thought to know too little and to be too inexperienced to have a part in the decisions and ministry of the church. Therefore, there is the tendency to ignore and bypass them. But this is never to be. Young men are to be treated as brothers. If a younger man needs to be rebuked, talk to him like a brother. They need direction. There are times when younger men need to be taught, corrected, and disciplined—no matter their age. However, Timothy is told <http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

not to beat up on them. Again, this reminds Timothy that there is a family relationship involved. Timothy is not to let any man reject his youth. He should not rebuke with harsh words but entreat or beseech as a member of the family. The members of a church are to treat each other as family members. Elderly men are to be treated as fathers. Younger men are to be treated as brothers

1ST—5:2 The elder women as mothers:— Just think what a mother gives to a family and you can see what the older women can contribute to the church. In their character there should be:

- kindness · affection · warmth · compassion · care · tenderness · nourishment · energy · protection · concern
- giving · direction · guidance · understanding · love · discipline · perseverance · teaching · instruction · provision

A church is totally irresponsible if it ignores its elderly women who are true Christian believers. No son who had proper feelings would rebuke his own mother with severity. However, when they offend in any point, they are to be reasoned, and argued, and pleaded with, as children should with their mothers. Again, if an elderly woman needs correction and discipline, it must not be done in contempt and disrespect, but rather by the appeal and pleading of encouragement.

1ST—5:2b ...the younger as sisters, with all purity:— A young pastor is to be pure in his intentions, his attitudes and his dealings with the younger women in a congregation. Paul is simply reminding him that the normal relationship of a young pastor to young women is that of a brother who is helping them, seeking to understand them and know them as if they were their sister. Paul adds the words, "*in all purity*". Timothy, being unmarried, is to watch his sexual nature when he is admonishing younger women, talk to her like a sister. A godly man is not flirtatious or provocative, and does not use words that can be taken in a flirtatious or provocative way. But note: a woman must also guard how she dresses and how she would lead the conversation so she would not be misunderstood.

1ST—5:3 Honour widows that are widows indeed:— It was very difficult for a woman to be gainfully employed in that era of history. It was the father or husband that provided for a woman. If a woman's husband died, there was no retirement fund, welfare, or life insurance to depend on. The early church knew the importance of ministering Christ-like love and support to those in need, and thus they had established financial and practical support ministries for widows.

There may well have been two classes of women here. There were certainly widows who had become widows in the normal way by the death of their husbands. But it was not uncommon in the pagan world, in certain places, for a man to have more than one wife. When a man became a Christian, he could not go on being a polygamist, and therefore had to choose which wife he was going to live with. That meant that some wives had to be sent away and they were clearly in a very unfortunate position. It may be that such women as these were also reckoned as widows and given the support of the Church.

Jewish law laid it down that at the time of his marriage a man ought to make provision for his wife, should she become a widow. It is to be noted that the Church did not propose to assume responsibility for older people whose children were alive and well able to support them. The ancient world was very definite that it was the duty of children to support aged parents.

Those that were really widows (Christians) are to be honored. "*Honor*" means to respect and esteem, but it

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

also means to consider and give due care. It has the idea of looking after, caring for, and of giving material help. But note the term "*widows indeed*." The widows who have no family and inadequate finances are those who are to be helped and supported by the church. We will find out that there are two classes of widows that will be dealt with. Paul's instruction to Timothy is to give him the standards and qualifications that a woman must meet in order to be put on the list, and they of widows who are to be honored with the material support of the church. So certain limitations and qualifications had to be fulfilled. To be honored as, a "*widow indeed*", she must fulfill qualifications which the apostle gives here.

1. First, they had no family to help them (V5).
2. They trust in God, praying night and day in giving themselves to a spiritual ministry; keeping busy during these declining years of their life (V5).
3. They must be blameless (V7).
4. They must be 60yrs. and older (V9).
5. They were to be the wife of one husband (one husband woman) (V9).
6. Their good works are reported: relieve the afflicted (sick); be available in a ministry of help to others (V10).

These are the widows that are to be honored and helped by the church. Those strong words indicate how important this matter was in the early church, and, in principle, how important it ought to be to us today.

The local church had its limitations—the second class of widows; not all widows needed the material support of the church but still they were to be honored. Some widows had a family and estates that could help them.

IST—5:4 But if any widow have children or nephews:—The word "*nephew*" should be translated "*grandchildren*," This then limits the support of the church as to material support because this particular widow had children and grandchildren, those that can maintain her support. If the widow had some descendants, it was their obligation to care for the widow. It says **let them learn first to shew piety at home and to requite their parents:**— Learning is a process, for not all siblings know this or are concerned with this. That is why parents are to bring them up in the admonition of the Lord; train them while they are young, to care for others instead of looking out for "*numeral uno*." Showing piety at home meant "*these should learn first of all to put their religion into practice by caring for their own family and so repaying, making a return to their parents and grandparents; showing proper respect toward their own family.*" Why? **For that is good and acceptable before God:**— Think of the care and sacrifice parents make for their children. "*This debt can never be wholly repaid, but still a child should feel it a matter of sacred obligation to do as much toward it as possible.*" - Barnes

IST—5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. The word rendered "*desolate*" means "*solitary, alone*"; she had no children or other descendants; none on whom she could depend for support. She shows this by her devout life of continuing in supplications and prayers night and day. She trusts God in every way. It is not commanded them to set their hope upon God, etc., but it describes them as already doing so with a willing heart. The younger women would love to know older women whom they could call up to ask for advice, to pour out their hearts to, and share their struggles and problems with. This is the kind of ministry the Word of God encourages older women, especially widows, to have -- to be available to the younger women of the congregation for prayer, for support, for teaching, and for understanding.

PITWM VERSE BY VERSE

1ST—5:6 But she that liveth in pleasure is dead while she liveth:— But note the contrast: some widows live in pleasure; that is, they give themselves over to the flesh and the world. They party, get drunk, and live immoral lives. These are not to be supported by the church. The church's energy and resources are not to be used to indulge and give license to worldliness and sin. Such a woman is "*dead while she lives*" *Is dead*¹⁶ is a present participle meaning now she is already useless to God and others while she still lives physically. She is already dead to God and to the things of God. Her mind is upon her clubs and parties, the world and the flesh, not upon the Lord and His church and the desperate needs of a dying world. As a result she is missing out on a wonderful ministry. Paul urges Timothy to make this clear so that widows may be without reproach (criticism); that they may use the years left to them in ways that are filled with blessing and ministry for others.

1ST—5:7 And these things give in charge, that they may be blameless:— A good pastor will teach these things (all the things said in this chapter), so all will know what God expects of them and they will attend to these things so they won't be blameless. Both widowed parents and children are to obey these instructions. The reason is clearly stated: so that they can be blameless before God. We shall all be held accountable.

- For children: how they treat their widowed and aged parents.
- For the widow: how they live when widowed and aged, whether righteous or immoral, godly or ungodly.

We must both live obeying God and doing exactly what He says. We shall either be declared blameless and acceptable to God or else guilty of sin and unacceptable to God.

1ST—5:8 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 (unbeliever):— God's normal way of providing for the needy is not through the church, but through our own hard work. "*An infidel*" is a person who rejects Christ and sometimes even opposes Christ. He denies God and everything about God. The point is this: a person who does not take care of his parents (or anyone else of his household) stands opposed to God. He even denies the very existence of God by his behavior, for he shows that he does not fear God or God's command to respect and care for his parents. How we treat our aged parents is of critical importance to God. God holds us accountable and will judge us for how we treat our fathers and mothers when they become old.

1ST—5:9-16 Having given his definition of a widow that is in need and actually forsaken, he now proceeds to show in what manner the congregation should make arrangements for the support of the true widows: A widow should not be entered in the list (of dependents) unless she has reached the age of sixty, (having been) the wife of one man; well spoken of for good works, if she have brought up children, if she have been hospitable, if she have washed the feet of saints, if she have brought relief to distressed (people), if she have diligently followed every good work. He wanted the names of only such women in the lists as were generally known to be women of a good moral, of a strictly Christian character. The apostle now describes another class of widows. Young widows should not be put on the list, because they will likely get married. It seems as though an older widow had a chance to become some type of servant, and be supported by a church. A young widow would likely break the covenant when the time came to get married. ¹⁶Life does not seem to have been very different in those days than it does today! Young women with lots of time on their hands, being supported by the church, might tend to fill their hours going about from place to place, drinking endless cups of coffee, telling all the news of the neighborhood -- and getting far too involved in other people's business. Today we call this a soap opera! **Verse 14-15** must give fits to the feminists of our day. It urges women to stay

¹⁶ <http://www.raystedman.org/new-testament/timothy/the-care-and-feeding-of-widows>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

home, marry, bear children, take care of their households, and in doing so they will remove the opportunity for the devil to attack and destroy the Christian church. Paul recognizes that the enemy is quick to seize such a situation and use it to break up a marriage, a home, destroy the children, and change the relationship between a husband and wife. And lastly, believers (man or woman) are to care for their own relatives so that the church can care for those who have no one to care for them.

1ST—5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine:— These verses include: 1) The honor and pay of an elder (v.17-18). 2. The discipline of an elder (v.19-20). These elders are not the same as those in verse 1, but refer to the pastors/elders of the church who rule. He uses the word "*let*", meaning allow this to be counted worthy; give permission to this double honor partly on account of their age, partly on account of the dignity of their office, but especially they who labor in the Word and doctrine (ideas taught as truth). The word "*rule*" (*proistemi*) is a general word meaning to oversee, supervise, and look after. More importantly, those who "*rule well*", for not all do are to have this double honor. All the leaders of a church staff are to be counted worthy as doing what they do unto the Lord. But there is one leader who is singled out: the elder who labors in the Word and doctrine, that is, who labors in the Word by preaching and teaching. It is he upon whom so much responsibility lies: he is the one who takes the lead in edifying and building up the believers—the church. He is the one who has to spend hours on his face before God and in the Word in order to preach and teach—this in addition to taking the lead in all the other ministerial duties of the church. If he is a committed leader, a leader who labors and labors for Christ and rules well for the church, then he is worthy of double honor.

Now the word "*honor*" means esteem, respect, pay tribute, acknowledge, and recognize. It means to pay and bestow what is due. One commentary, *Liddon* proposes "*honorarium*" (both honour and pay and so "*double*").

This elder is due an honorarium (fee for service); he is due compensation, some pay, some wage for his labor. And, if he performs his duty well, then he is due double honor.

John Gill sees this is to be understood both of that outward respect that is to be shown them by words and actions; and of a sufficient maintenance that is to be provided for them; in which sense the word "*honour*" is used in this chapter before; See Gill on 1Ti_5:3, and some think that the comparison is between the widows before mentioned, and these elders; that if poor widows in the church are to be honoured and maintained, then much more the officers of it; these are worthy of more honour, even of double honour, or, a larger and a more honourable...

However, those called of God would preach whether they are paid or not because it is their calling (1 Corth.9:16b-18). Although Paul concluded in First Corinthians 9:12 and 9:15 that he and others had certain legitimate "*rights*" of compensation for their work in the ministry. Paul often worked as a tentmaker (Acts 18:3) to avoid burdening the churches, but he also accepted a monetary gift gratefully. He did not say that he meant double salaries for all. Also remember the context of this section is of honour of the elder, then to the discipline of the elder.

1ST—5:18 For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And The labourer is worthy of his reward:— The oxen used to grind out the corn are used as an example. In the East, oxen have been used to pull a millstone around and around over grain. The oxen were never muzzled. They were allowed to eat as much grain as they wished, for they were considered to have earned all the grain they

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

wished. So it is to be with the elder or leader God sends. He is worthy of his labor. As he grinds and grinds away at the harvest of souls for God and the church, the elder is to be given more than enough financial support. Again, men called of God would preach whether they are paid or not, but God ordained they are to live by their ministry (1Corth.9:7-11). The point is: if God ordained that working oxen should be cared for, how much more has He ordained that the labourer is worthy of his reward!

1ST—5:19 Against an elder receive not an accusation, but before two or three witnesses:— The devil can easily raise up accusers to say, "*This elder stole that money! I saw him at the bar! He propositioned me!*" Paul reminds Timothy not to jump to judgment at the accusation of one person. "*Accusation*" (*Gr katēgoria*), the word is used of formal charges before a court. It was Jewish law that no man should be condemned on the evidence of a single witness: "*A single witness shall not prevail against a man for any crime or for any wrong in connection with any offence that he has committed, only on the evidence of two witnesses, or of three witnesses, shall a charge be sustained*" (*Deuteronomy 19:15*). An elder or leader had one solemn possession, his character. An accusation against him, therefore, is serious and must be witnessed before two or three persons or not at all. This would stop many rumors and save many of God's servants, if heeded.

1ST—5:20 Them that sin rebuke before all, that others also may fear:— Now, when an elder is found guilty, God says, rebuke before all and it is to be done without partiality. Church leaders are not exempt from sin, faults, and mistakes. But they are often criticized for the wrong reasons—minor imperfections, failure to meet someone's expectations, personality clashes. When a charge is confirmed and the elder repents, no public action is necessary. But if he persists, then a public rebuke is required: "*As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear.*" Sometimes church leaders should be confronted about their behavior, and sometimes they should be rebuked. But all rebuking must be done fairly, lovingly, and for the purpose of restoration.

1ST—5:21 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:— This is the third charge and a strong charge given to Timothy. It could be combined with the former passage. Timothy might well have felt inadequate, but notice whom the apostle summons to his aid, whom he says is watching: "*in the presence of God and of Christ Jesus and of the elect angels.*" God the Father is involved. He is at work in the congregation. He knows what is going on; nothing is hid from his eyes. Christ Jesus, Lord of the church, head of the body, is present also. The word "*elect*" in this place has the meaning of the faithful angels, the ones not carried away by the rebellion of Satan. Timothy was to observe and was held accountable for the way he discharged his duty to preach and teach these things. He was not to prefer close or special friends before another or feel intimidated or inadequate by certain powerful personalities among the eldership. Elders can be very strong-minded men and Timothy might have been afraid to take them on. So is every other minister and leader. Doing requires action, act -- patiently, lovingly, thoughtfully, carefully -- but act. "*Without partiality*" means, "*without previous judgment*"; without being inclined to favor one party or person more than another. There should be no bias from a servant of God.

1ST—5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure:— The laying on of hands was the recognition of a man by the other elders as being chosen of the Lord. When <http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

Timothy lays hands on, he is approving of a certain man for God's work. This is used in the sense of ordination. If he lays hands on someone too quickly, and that person is a wolf in sheep's clothing, he may endorse someone who will lead people away from the truth. Therefore he has endorsed his sin, and has helped spread it.

- We can share in the sins of others by setting a bad example before them.
- We can share in the sins of others by approving of them or ignoring them.
- We can share in the sins of others by joining a church that is spreading dangerous teachings

The danger is that someone is more concerned with image (how it appears to others) than with substance (what they can really be doing for the Lord right now). Time should be given to allow those gifts and callings to demonstrate themselves. Timothy was to keep his hands entirely clean in the matter—guarding it and guarding oneself, for which reason Paul adds a few rules: keep thyself pure; namely, from this offense and from every other evil. He should not become guilty of lack of strictness. He should keep himself morally clean, and guard against every pollution of the body and of the spirit.

SUMMARY:

This chapter contains Paul's instructions to Timothy regarding various members of the congregation. He starts with the honor of members in general—elder, younger men, elder women, and younger women—counseling Timothy to consider them as family, and exhorting them accordingly. That's what happens in a family. A major section is then devoted to the care of widows, if she was a real widow, in whom the church would support after meeting certain qualifications, or if she had children/relatives, in which they were to give support. These things were commanded (7). If anyone does not provide for his own he has denied the faith and is worse than an unbeliever.

Several remarks are then made regarding elders (not just older Christians, but those serving as overseers). Elders who rule well are to be worthy of financial support, especially if they are laboring in the word and doctrine. Accusations against an elder are not to be taken seriously unless there are two or three witnesses. Those elders who are sinning need to be publicly rebuked so that the rest may fear. Paul then gives Timothy a solemn charge to be free from prejudice and partiality as he goes about his duties. He is also to be cautious about those he may commend, being careful to keep himself pure from others' sins.

APPLICATION:

Worship causes us to act as a family because a family cares for one another. Your act of service will inspire those who least expect it and causes them to know what a real family is like.

[TOP](#)

INTRODUCTION:

Paul is writing this letter to Timothy, a young minister, concerning his teaching (6:3-5), his living (6:6-10), his goals (6:11-16), gives a charge (6:13-14), his duty (6:17-19), and concludes with a plea for faithfulness (6:20a), a plea for separation (6:20b-21a), and a benediction (6:21b).

SYNOPSIS:

1ST—6:1-10 ¹⁷Paul is telling the slaves to maintain an attitude of respect as a testimony to their unbelieving masters (6:1-2). If a master is a Christian they should give even better respect to him. ¹⁸Paul told Timothy the marks of false teachers need to be recognized (6:3-5). The first sign of the false teachers was their “doctrine,” that which was not according to the Word of God (6:3). We are instructed not to deny, add to or take away from God’s Word. The second sign was pride (6:4), one filled with himself. “*The fear of the Lord is to hate evil pride, and arrogance.*” (Prov. 8:13). The third sign was his words (6:4). The words of a false teacher bring disputes, envy, strife and evil doing. Instead, you and I are to edify one another (Eph. 4:29).

Paul tells Timothy that true godliness with contentment is something every man should seek after (6:6). This contentment makes one independent of outward circumstances because of his inner resources. This means he will be able to maintain a proper attitude in the midst of unfavorable as well as favorable circumstances. We did not bring anything into this world at birth and we will not take anything out of it when we die (6:7). We need to learn to be satisfied when our actual needs of food, clothing and shelter are met (6:8). Many get sidetracked and waste their lives just seeking to accumulate money and the things it will buy (6:9). Money in itself is not evil, but when a person makes it his chief motive for living, it becomes evil (6:10).

1ST—6:11 **But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.** From verses 9-10 deals with those that will be rich will fall into temptation and a snare. The instruction for the man of God, which is what Timothy is called as a minister of God, is told to flee from the passion of wealth; flee from the love of money; run away from all those things covered in those verses. But, in contrast a good man; a man of God; the minister of God is given the instruction to follow after righteousness, godliness, faith, love, patience, meekness.

- **A--** Righteousness means being right with God. **B--** Righteousness means doing right.
- **Godliness** means to live in the reverence and awe of God; to live seeking to be like God; Christlike; seeking to possess the very character, nature, and behavior of God
- **Faith** means both to believe and to be faithful; to learn to trust God more and more; to be faithful to God more; to be loyal, obedient, and attached to God; pleasing God in all that he does.

¹⁷ <http://www.family-times.net/commentary/i-timothy-6-1/>

¹⁸ <http://www.family-times.net/commentary/i-timothy-6-3/>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

- **Love** means having that agape love. This love only comes from God. It is a selfless and sacrificial love. This is the love of the will rather than emotions.
- **Patience** means to be steadfast, to endure, and to persevere.
- **Meekness** means to be gentle, tender, humble, mild, considerate, but a strong state of mind. Meekness has the strength to control and discipline, and it does so at the right time. He denies himself and gives utmost consideration to others. He shows a control and righteous anger against injustice and evil. A meek man forgets and lives for others because of what Christ has done for him.

To follow after these things means to run after; to run swiftly after; to hotly pursue; to seek eagerly and earnestly. It has the idea of aiming at and pursuing until something is gained; of never giving up until we have reached our goal.

1ST—6:12 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 man of God must fight the good fight of faith and lay hold on eternal life. This is a picture of an athletic contest. The word "**fight**" means to agonize, struggle, battle, contend, and fight. The contest is the whole life of the believer striving to win *"the prize of the high calling of God in Christ Jesus"* (Phil.4:13). Every believer has this same calling. It is a good fight, whereas, the fight for money is evil (6:10). The believer is in a desperate struggle for eternal life, and that is the goal. As Paul's life was coming to an end, he said, *"I have fought a good fight, I have finished my course, I have kept the faith"* 2Tim.4:7. This means he didn't quit. No doubt there were a lot of obstacles on the course. But his faith in Jesus Christ held strong. So, "**Lay hold of (or on)**" means to catch or gain possession of. Timothy had already professed (declared) a good profession (occupation) before many witnesses and that is as a minister of the Gospel of Christ. This earth as we know it will past away, but eternal life is forever. Can we see that we have been called into the eternal life of God? Let nothing break your concentration of your calling, and what you are to lay hold on. Let the prize of eternal life grip you so, that you are able to tell it everywhere you go, because whatever you are striving to receive, you will lay hold of. This is forever and ever: to profess the Good News which is a good profession before many witnesses throughout this lifetime.

1ST—6:13 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;— Paul is saying I give you orders; I command thee; I urge you in the sight of God. A charge is more like a military command. In the military, Paul is the one in charge. And he's giving the charge to Timothy in the sight of God. It is as though God was right there standing and giving it, and observing the heart. **The four charges here are:**

1. **Flee** the passion for wealth (6:11).
2. **Follow** after the things of God (6:11).
3. **Fight** the fight of faith and lay hold on eternal life (6:12).
4. **Keep** this charge—keep this commandment (6:13-16).

This is not for Paul's sake, but God is the One who quickens all things. The word "**quicken**" means to give life, to bring forth alive. He is the source of all things. And this charge is before Christ Jesus who testified before Pontius Pilate, who was the Roman ruler in the city of Jerusalem, giving a good answer when asked *if He was the King of the Jews. He said that His kingdom was not of this world. And thou sayest that I am a king. To this was I born...that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* John 18:33b, 36-37. This is how Christ replied about His kingship. And when Timothy makes the confession that Christ Jesus is King, he is laying hold of eternal life; his calling to profess before many witnesses, for we see

PITWM VERSE BY VERSE

that God quickens and Christ brings truth to life.

1ST—6:14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ;— If we are ministers of God, we are to keep this commandment without spot (free from stain; without fault); unrebukable (not deserving rebuke; clear from shame) having an eye to Jesus' second coming; until His appearance, when we must all give an account of the talents we have been entrusted with. Only God knows the day and the hour Jesus will appear. God never changes. His standards are high. And for Paul to command Timothy to such, means no one can find fault even when they try. Jesus knows the true heart at His appearance.

1ST—6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;— And in His own season Jesus will appear at the proper time. He is the blessed and only Potentate, the King of kings, and Lord of lords. "Potentate" means a person who possesses great power, as a sovereign, monarch, or ruler.

1ST—6:16 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.

- Christ alone has immortality. No person shall ever live forever apart from Jesus Christ.
- And dwells in the transcendent and unapproachable light of God's glory. No person shall ever approach God or dwell in the light of God's presence apart from Jesus Christ.

1ST—6:17 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;— This is the final lesson and study in the book of First Timothy. The lessons have been many and the studies very helpful and stirring. This last lesson and study is no exception. It is a strong charge both to the rich of this world and to the ministers of the gospel. In this charge is to appeal and beg the rich person, but he is to do it so strongly that it is a command. The rich person is approached in love and tenderness, but is expected to do exactly what God says. This boils down to trust! There is nothing wrong with being rich, if those who are rich are rich toward God (Luke 12:21). Five strong charges are given to the rich:

1. **Charge the rich person not to be highminded.** This means having *exalted principles or feelings*, proud, or being arrogant. The world honors money; wants more and seeks more money.
2. **Charge the rich person not to trust in the uncertainty of riches.** The world's economy is never certain. It's fluctuating up and down every few years. Even if a person can keep his wealth in this life, disease or accident can happen overnight, and the person's wealth does him no good whatsoever. Here today, gone tomorrow. There is an uncertainty of riches!
3. **Charge the rich person to trust in God.** God actually exists despite the thoughts of the rich. And God alone possess every good and perfect gift. And if we want more and more of the good things of this life, we must trust in God.

1ST—6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;—

4. **Charge the rich person to do good, and be rich in good works.** His good works would be to readily

PITWM VERSE BY VERSE

distribute his wealth and be generous in it. Too many rich people close their ears when there is a need, but they are to willingly communicate or give of what they have to those in need, that is, connect and transfer to others.

1ST—6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

5. **Charge the rich person to lay up wealth for the world to come.** In this way when the rich person has the proper attitude about riches and the use of money, they will reduce their wealth on earth when they readily give and be generous from the heart to others. Thereby, they will be able to store up treasures in heaven as a good foundation for eternal life.

J Paul Getty was not storing a good foundation nor laying hold on eternal life. This is the opposite of what we are to do concerning our wealth (*if we were a billionaire*).

In the marriage of his fifth wife, they had had a son named Timothy, who died in 1956 from a brain tumor at age 12. Louise Getty later recounted that J. Paul had scolded her for spending too much money on the boy's cancer treatment.

From the son of his fourth marriage: In June 1973, the oil baron's grandson John Paul Getty III was kidnapped in Rome by 'Ndrangheta gangsters, who demanded a ransom payment of \$17 million, \$94 million in today's money, for his safe release. J. Paul refused to pay on the basis that "I have 14 other grandchildren and if I pay one penny now, then I'll have 14 kidnapped grandchildren." He finally agreed to pay part of a reduced ransom of \$2.9 million, and lent his son John Paul Getty Jr. the rest of the cash to be paid back with interest. John Paul Getty III was released in December 1973, but he was never the same again, suffering severe psychological trauma for the rest of his life. J. Paul died at his Surrey mansion in 1976 at age 83, leaving a fortune of \$4 billion, which is \$17.3 billion in today's money. Most of this was channeled into the J. Paul Getty Trust, which is now the world's wealthiest art institution. They said he was mean, stingy, and an unhappy billionaire.

1ST—6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:— Paul pleads for Timothy's faithfulness as the requirement of a steward (1 Cor.4:2). "*Keep that which is committed to thy trust*" meaning the sound teachings he has received and the assignments for service he has been placed in. "**Keep**" means to guard in the military sense. To each of us are given gifts and callings (Rom.11:33). They are sacred. They must not be taken lightly. So he is to avoid arguments-- avoiding profane and vain babblings—false and empty talk. So, those that are in opposition of the truth will speak like they have knowledge of the truth, but they are not to be given a platform to your ear. I'm not going to call any name, but we know one in the highest position of government. Don't waste time lending your ear, for that speech changes constantly because it is false.

1ST—6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen. Those who have really professed they have knowledge of what they're talking about have really erred, meaning stumbled and made mistakes in their faith because of unsound doctrines, no organization, no good communication, and no trust in God! They don't really have understanding of the God's truth. So, in closing, Paul speaks that God's grace; God's unmerited divine assistance be with Timothy, and so be it.

PITWM VERSE BY VERSE

SUMMARY:

¹⁹Paul shares with Timothy three principles that will bring success in the ministry, if they are followed.

1. **Flee** (6:11a) the love of money and what it brings –from false doctrine and godless practices.
2. **Follow** (6:11b) righteousness, godliness, faith, love, patience and meekness.
3. **Fight** (6:12) **the fight of faith and lay hold on eternal life.**
4. **Keep** (6:13-16) **this charge—keep this commandment.**

As we flee from the things that tie us to this world we then yearn more for His return (**6:11-16**).

²⁰Paul gives instructions for rich Christians.

1. **Be Humble, Not Highminded** (6:17a). We are not owners; we are stewards.
2. **Trust God, Not Wealth** (6:17b). Riches are uncertain, not only in their value (which changes constantly), but the living God is able to richly give all things to enjoy.
3. **Do Good Willingly** (6:18-19). A generous heart stores up for heaven by giving on earth.
4. **Guard What God has Placed in Your Care** (6:20-21). It is an awesome responsibility! (**6:17-21**).

[TOP](#)

¹⁹ <http://www.family-times.net/commentary/i-timothy-6-11/>

²⁰ <http://www.family-times.net/commentary/i-timothy-6-17/>
<http://www.pitwm.net/pitwm-versebyverse.html>