

I Timothy 4-6

Theme: How to behave in the local church.

I. Introduction. V. 1-2

II. The Church and her message. Chap. 1:3-20

1. The Steward. V. 3-11--God has entrusted you (everyone, not just preachers) with a ministry. V. 11

2. The Servant. V. 12-17--God will enable you to do your work.

3. The Soldier. V. 18-20--God has equipped you for battle--defending the faith. The Christian life is not a playground, but a battleground.

III. The Church and her members. Chap. 2-3

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4. Behaving Believers. V. 14-16

IV. The Church and her Ministers. Chap. 4

The walk of a true believer. Remember all are ministers. Written to Timothy but applies to all--us.

CHAPTER 4:

1. A good minister--preaching the word. V. 1-6

"Minister" = servant; one who executes the commands of another; applies to all--every saint is to be a little bit preacher.

V. 1

1. "The Spirit" = Holy Ghost.
2. "Speaketh expressly" = in stated words; the Holy Ghost is a person not a force; the Holy Ghost had already spoken to and through Paul in II Thess. 2:3 and this was about 11 or 12 years before this book was written.
3. "Latter times" = last days, which are from the resurrection of Christ to His Second coming; remember there are really only two dispensations according to Heb. 1:1-2.
4. "Depart" = to fall away; apostatize, not backslide; refers to turning back after turning to the narrow way, but before entering the strait gate; these are not saved--stony ground hearers; to turn away from the truth.
5. "The faith" = that body of doctrine which forms the basis of what we as Christians believe; the whole revealed truth of God's Word; this is not talking about a saved person being deceived, for that is not possible. (Mat. 24:24)
6. Timothy was pasturing the church at Ephesus and Paul had already warned of the coming false doctrine at Ephesus about five years earlier. (Acts 20:29-30)
7. "Giving heed" = to hold the mind towards; to apply oneself to.
8. "Spirits" = refers to evil spirits; demons; labeled as "seducing" = misleading; leading into error.
9. "Doctrines" = teaching; instruction.
10. "Devils" = demons under control of Satan.
11. The cause of the apostasy is not the "growing intelligence" of men. Down through the years men have denied the Christian faith and attacked the basic doctrines of the Bible on the basis that modern man is more intelligent and cannot "fall for" Bible teaching. But Paul makes it known that the problem is not with the head but with the heart.
12. These men are under the subtle influence of Satan's demonic forces who like their master are liars and murderers. (John 8:44)

V. 2

1. One of the marks of these false teachers is that they preach one thing but practice another.
2. "Speaking lies" = one word in the Greek; means promoting erroneous doctrine (II Cor. 11:14); refers to human agents of the evil spirits.

3. "Hypocrisy" = a pretending to be what one is not; a stage actor; putting on a false front by preaching one thing and practicing another; in essence they read the word and explain it away with their hypocritical lies.

4. Another mark--they brand their own consciences by their willful disobedience to God's Word. These deceivers are not acting under delusion, but acting deliberately and against their "conscience" = an internal faculty which decides on the lawfulness or unlawfulness of our own actions and affections, and instantly approves or condemns them; the conscience will not convict one unless there is a standard by which to measure by; the standard should be the Word of God which needs to be taught in the home by the parents and then reinforced by preaching and teaching at the church.

5. "Seared with a hot iron" = one word in the Greek; means to brand; cauterize; render insensitive; they said no to their conscience until it does not bother them.

V. 3

1. Another mark of false teachers--they teach a false piety--devotion to religious duty such as "forbidding to marry" and "*commanding* to abstain from meats" = that is legalism which is called asceticism which had strong roots in Colosse. (Col. 2:13-17)

2. Beware of any group that enforces holy days, special diets, and that teaches single life is more spiritual than married life; what Paul said in I Cor. 7:7-8, 32-33 is true; but there is a danger--don't get in a ditch. (I Cor. 7:9)

3. "Which God hath created to be received with thanksgiving of them which believe and know the truth" = refers to abstaining from meats; God created food for men, and those who believe and know the truth about eternal salvation will have the right attitude toward the necessities of this life, they will neither deify the created thing nor degrade and despise it, but will accept it thankfully as the Father's wise provision. (Mat. 6:31-32)

4. There are not two classes of people here. This means those who believe are described as those who have a precise experiential knowledge of the truth.

V. 4

1. "Creature" = created thing.

2. "Good" = excellent in its nature; when God finished His creation in Gen. 1:31, He "saw every thing that he had made and behold, it was very good."

3. "Nothing" = referring to every creature of God, "to be refused" = not to be rejected as unclean or abominated "if it be received with thanksgiving" = the giving of thanks to God for what He has given us; refers to offering thanks at the table for the food we are about to eat.

V. 5

1. "It" = refers to the food.
2. "Is sanctified" = set apart for God; holy; not declared holy but made holy; thanksgiving to God has a sanctifying effect; the food then acquires a holy quality, by its consecration to God, by being acknowledged as God's gift, and partaken of as nourishing the life for God's service.
3. "By the word of God and prayer" = the Word of God has declared that all foods are clean, (Mark 7:14-15; Acts 10:9-15; I Cor. 10:23-26) and through prayer, the Christian thanks God and dedicates the food to His glory. (I Cor. 10:31)

V. 6

1. "Thou" = Timothy.
2. "The brethren" = from the same womb; refers to saints who are all from the womb of Holy Ghost conviction.
3. "Put in remembrance" = one word in the Greek; word actually means to put under; means to suggest; remind.
4. "These things" = refers to the contents of verses 1-5.
5. "Minister" = means servant; same word as deacon in I Tim. 3:8; it has special emphasis upon the servant as seen in his activity of serving; described as "good" = genuine; excellent in nature and character.
6. "Nourished up" = the Greek indicates the means by which one may become a good minister; the idea is constantly nourishing thyself "in the work of the faith and the good doctrine" = the body of Christian truth as it is found in the Word of God and its teachings.
7. "Whereunto thou hast attained" = to follow beside; to attend closely; the tense is perfect which indicates that Timothy has done a finished piece of work in closely attending to his ministry of Christian instruction and he still was; this phrase could be translated "which you have closely followed."
8. A good minister--preaching the Word.

2. A Godly minister--practicing the word. V. 7-12

V. 7

1. "Refuse" = don't pay any attention; reject them; this is a negative practice.
2. "Profane" = wicked; heathenish; does not mean that the fables referred to were blasphemous but they were absent of a divine or sacred character.
3. "Fables" = a fiction; an invention; falsehood; stories not founded on facts; called "old wives" = old women's stories or such as old women held to be important; the word is used in the sense of "silly."
4. "Exercise" = from a Greek word that speaks of Greek athletes engaging in athletic exercises in the gymnasium; in context it does not refer to the physical body but that of one's mind, emotions, will, and the spiritual part of man; this is a positive practice.
5. "Unto" = with a view to; just as a Greek athlete would exercise with a view to winning in an athletic contest, Timothy is exhorted to exercise with a view to excelling in godliness.
6. "Godliness" = reverence, respect, and piety (the exercise of one's affections in obedience to His will and devotion to His service).
7. Rather than attempt to understand those fables, spend your time to seek to become more like our Lord.

V. 8

1. "Bodily exercise" = Paul is referring to the practices of religion--abstaining from meats and etc.; these practices took on the form of physical exercise.
2. These things "profiteth" = useful, advantageous, beneficial, for a "little" time; they have only temporal value--for this life only.
3. "But godliness is profitable unto all things" = for this life and the life to come = "having promise of the life that now is and of that which is to come."
4. Paul is not saying do not exercise but get your priorities straight.

V. 9

1. "This *is* a faithful saying" = Paul is saying that the truth in verse 8 is trustworthy.
2. "And worthy of all acceptance" = worthy of being accepted.

V. 10

1. "For" = introduces a statement in support of verse 8.
2. "We" = Paul and Timothy; applies to all saints.
3. "Both" = applies to labor and suffer reproach; the Greek word could be translated "indeed."
4. To exercise unto godliness may mean:
 - A. Carrying burdens = "labour" = means to labor to the point of exhaustion.
 - B. Bearing suffering = "suffer reproach" = to defame; to taunt; to rail at; insult with abusive and scornful language.
5. "Because" = introduces the reason we continue laboring and suffering reproach = "because we trust in the living God."
6. "Trust" = to hope; to confide; to expect; we have placed our confidence in Him and expect Him to carry us through. (Rom. 5:5a)
7. "Saviour" = deliverer; preserver.
8. "Of all men, specially of those that believe" = He is the Saviour of all men in the sense that our Lord is the Saviour of the world in John 4:42; He is the actual Saviour of those who believe and the potential Saviour of the unbeliever in the sense that He has provided a salvation at the cross for the sinner and stands ready to save every sinner who puts his trust in Him; this is what Paul says in Rom. 3:21-22.

V. 11

1. "These things" = the things of God that build up godliness.
2. "Command" = charge.
3. "Teach" = instruct; the tense reveals continuous action.

V. 12

1. "Despise" = disesteem; to think against; the Greek construction forbids the continuance of an action already going on; this is another negative to practice--"Let no man despise thy youth" = stop allowing men to push you aside as a stripling--a lad or we may say "just a kid."
2. You may ask, "How?" By another positive practice--"be thou an example of the believers."

3. "Example" = means the mark of a stroke or blow; a print; a figure formed by a blow or impression; thus, in context it means a pattern to be imitated; this is what James says in James 1:22 and Paul also says in I Cor. 11:1; give no one any ground by a fault of character for despising thy youth; assert the dignity of your office even though men may think you are too young to hold it; Timothy may have been about 38 years old.

4. "Be" = refers to practice; the tense is continuous action, thus an habitual lifestyle of being an example.

5. Paul told Timothy, also applies to us in practicing our ministry, to be an example in six ways:

A. "In word" = his teaching and verbal instruction; refers to his usual and familiar speech as well as in public speech.

B. "In conversation" = behavior; manner of life.

C. "In charity" = God's love in action; the love which God is and which the Holy Spirit produces in the heart of the yielded saint; a love described in I Cor. 13:4-8a.

D. "In spirit" = attitude; in control of your passions by aid of the Holy Spirit; having a mild, meek, and forgiving disposition.

E. "In faith" = refers to how he ought to maintain unshaken confidence in God; this was to be done at all times and in all trials.

F. "In purity" = cleanliness, spiritually speaking; chasteness of life; this was to be practiced in motive as well as acts; refers to acting in such a way that others could not give rise to scandal.

6. Be a Godly minister, practicing the word.

3. A growing minister--progressing in the Word. V. 13-16 How can the believer progress in the Christian life?

1) By the Word of God. V. 13

V. 13

1. "Till I come" = Paul's desire was to go to Ephesus and teach them face to face (I Tim. 3:14); but Paul said until I get there:

2. "Give attendance to reading:"

A. "Give attendance" = to hold the mind towards; to devote thought and effort to; to give attention to; the tense reveals a continuous action--"keep on putting your mind towards."

B. This is similar to what Peter said in I Peter 1:13a. Keep your attention on--three things are mentioned:

a. "Reading" = refers to the public reading of the Scriptures in the meeting of the local assembly for worship; I'm reminded of Neh. 8:1-6, 8a where they gave attendance to reading; this could also apply to private reading.

b. "Exhortation" = admonition; encouragement; involves the stirring of others to discharge their duty; thus, to give attention to exhortation would cause you to obey; again I'm reminded of Neh. 8:14-16--they obeyed.

c. "Doctrine" = teaching, instruction, explanation so others have understanding; means hold your mind toward the teaching so that you can obey; exhortation does not precede instruction; therefore, the order is random; again I'm reminded of Neh. 8:7b-9a--they taught and then gave exhortation.

2) By spiritual gifts. V. 14

V. 14

1. "Neglect" = to be careless of; to treat carelessly as if of no value; negated by "not;" the Greek construction prohibits an act already going on--do not keep on neglecting the spiritual "gift that is in thee."

2. "Gift" = a special inward endowment directly imparted by the Holy Spirit.

3. "Which was given thee by prophecy" = this does not mean that Paul gave him gifts but prophecy had already proclaimed Christ was going to bestow gifts on men--this was by the Holy Ghost (Eph. 4:8, 11) and it was as He wills, not what man wills. (I Cor. 12:11; I Tim. 1:18)

4. "Presbytery" = an assembly of elders--preachers.

5. "The laying on of the hands of the presbytery" = just speaks of identification; the presbytery laid their hands on Timothy because they recognized that God had gifted him for the ministry.

6. Don't neglect the spiritual gifts.

3) By dedication. V. 15

V. 15

1. "Meditate" = to care for; attend to carefully; practice; to be diligent in; to revolve in the mind; yet the Greek word means more than our English word "meditate;" thus, we refer to dedication.

2. "These things" = refers to verses 13-14, especially spiritual gifts.

3. "Give thyself wholly to them" = means Timothy (also applies to us) was to devote his life wholly to the work God had for him--the will of God, and so should each one of us; his time, attention, talents were to be absorbed in the proper duties of the work; he was not to live for money, fame, or pleasure.

4. This was to be done so "that thy profiting may appear to all."

5. "Profiting" = progress and advancement, spiritually speaking.

6. "To all" = could be "in all things" = both makes sense; it should be apparent to those around that you are growing in knowledge, wisdom, and all things that pertain to the Lord's will in your life.

7. It will be seen by others if you progress spiritually and equally it will be seen if you do not.

4) By examination. V. 16

V. 16

1. "Take heed" = to pay attention; the tense is continuous action.

2. "Unto thyself" = to your devotion; to your religious duty; to your health; to your manners; to habits of living; to your temper; to your motives; to your interaction with others.

3. "And unto doctrine" = refers to the kind of teaching you give; means that he should hold and teach only the truth; pay attention to the matter and manner of your teaching; we teach by lip but also by life.

4. "Continue in them" = "continue" means to remain; to persevere; be found continually in the performance of the duties the Lord has given you--stay by them, stick to them, see them through; Why?

5. "For in doing this thou shalt both save thyself, and them that hear thee:"

A. "Save thyself" = this is not referring to works for salvation, but saving one's soul from the power of sin (James 1:21); save self from heart aches, the consequences of sin, chastisement, rebuke, and loss at the judgment (I Cor. 9:27, II John 8); this phrase is also the equivalent of saying that an unfaithful minister of the gospel is not saved--continuous lifestyle of sin--not saved (I John 3:9); this goes back to what Heb. 3:6;14 says.

B. Save others = "them that hear thee" = we are not the Saviour but the means--the human instrument whereby others are saved (John 17:20); awesome responsibility; this is not saying that all who hear with the physical ear will be saved but those who hear with a spiritual ear can be saved, yet not all will be saved--proof text--Luke 13:24.

6. It has been said, "If one's ministry touches just a few lives, it is a successful ministry;" the Lord did not call us to be successful but faithful. (I Cor. 4:2; John 12:32; Isa. 55:10-11; Eccl. 11:1)

7. Paul expected Timothy to build the Lord's church at Ephesus on the Bible--on truth (he was just the human instrument; Psa. 127:1).

8. The Pastor who spends time in the Word and in prayer will grow himself and as a result the church will grow. The growth may not be in physical number, but in spiritual growth.

9. You may say, "How can the church member help his pastor grow so that their church can grow?"

A. Protect his time.

B. Pray for him daily.

C. Pay attention when he preaches. Some pay attention to the little ones. The little ones do not distract the preacher as much as they does others.

D. Provide the means needed to build the work of the church.

10. Theme: "How to behave in the local church."

11. The church and her minister--a growing minister--progressing in the Word.

CHAPTER 5:

V. The church and her ministry. V. 5:1-6:21 involves all, although speaking to Timothy; remember the church is the people not a building.

1. Toward older saints. V. 1-2

V. 1

1. "Elder" = advanced in life; in context it refers to those men in the church who were older in age; means such because Paul also mentions younger men; there are times the word elder refers to the preacher--to his person not the office.

2. "Rebuke not" = only time this Greek word is used in the NT; means do not chastise with words or chide or upbraid; the tense prohibits such an act; this does not mean you do not say anything to them when they are in sin against God.

3. "But" = reveals the contrast.

4. "Intreat" = to admonish and exhort; the word carries an implication of "I beg of you please;" treat him as you would your father (I Peter 4:8; not overlook) to the extent not to deal with but encourage him to live a more holy life by words of love not law.

5. "And the younger men as brethren" = means to treat the younger men as your own brothers; brothers disagree but when it comes to the main issue they stand together; do not consider them as aliens, strangers, or enemies when they go astray.

V. 2

1. "The elder women as mothers" = showing the same respect for elder women as elder men; treat them as you would your mother.

2. "The younger as sisters" = treat younger women as you would your sister.

3. "With all purity" = cleanliness; chastity; moral sinlessness.

4. In other words treat those in the church as you should those in your family. We are living in a day when people are not natural. Paul said in Eph. 6:1-3 to honor your parents, yet I have read where some children kill their parents. In one case in Memphis, TN, the children sued their parents for their property and kicked them out of the house-- not natural.

5. The church should treat the older saints as parents and the younger saints as brothers and sisters.

2. Toward widows. V. 3-16

1) Older widows. V. 3-10

V. 3

1. "Honour" = fix the value, to revere; word has in it the idea of properly appreciating the value of someone and of paying that person the respect, reverence, and honor due them by reason of their position.

2. "Widow" = one whose husband has died, not someone divorced or remarried; the word conveys the idea of one in distressed circumstances.

3. "That are widows indeed" = "indeed" means truly; in Paul's day, as today, there were racketeers who preyed on religious people under the masquerade of religion.

4. The change of customs in society has made this ministry being used less today. The church has turned many of its responsibilities over to the government and is suffering today because of doing so. The widow indeed had no other source of help. They no longer could go to the temple for help because they had confessed Jesus as the Christ; therefore, they were kicked out of the temple and Jewish religion and also out of temple charities.

5. Paul gives the requirements for being a widow indeed.

a. One who had no family to care for her.

V. 4

1. "Nephews" = offspring; a descendent; could be translated grandchildren.

2. "Them" = refers to their offspring or descendants.

3. "Piety" = to show respect.

4. "Home" = one's own private, unique, personal household.

5. "First" = points to this obligation as their first and natural one; it was first the responsibility of the family to care for their parents, not the church's responsibility first.

6. Paul said let them "learn" = to be informed; to understand; tense reveals continuous action--may they keep on learning.

7. "To requite" = to recompense; to repay.

8. "Parents" = an ancestor; implies not just mother but grandmother and great grandmother.

9. To meet your responsibility is "good" = honorable and "acceptable" = accepted; agreeable.

10. "Before" = in the presence of God; if one does not show respect for their parents, then they have no respect for God.

b. Must be a godly woman.

V. 5

1. "Desolate" = means left alone, without husband, children, or other close kin.

2. "Trusteth in God" = translated from a word which stands for hope set on God; she has no one else to depend on; the Greek construction is really perfect in tense which means a past completed action with existing results, thus translated with "eth" ending which reveals a continuous habitual lifestyle; speaks of a widow who has a habit of life which sets her hope upon God with the result that the hope has become permanently fixed as a settled and immovable trust.

3. "Continueth" = to hold fast; indicates this is a attitude rather than continuous action.

4. "Supplications" = refers to prayer for particular benefits--personal needs or needs of others; being specific in our praying.

5. "Prayers" = prayer addressed to God that has an element of devotion in it like the model prayer. (Mat. 6:9)

6. "Night and day" = refers to the fact she is in a prayerful attitude at all times.

V. 6

1. "But" = introduces a contrast to verse 5.

2. "She" = refers to widows.

3. "Liveth" = refers to the manner of living and acting; the tense is continuous action, thus referring to an habitual lifestyle.

4. "Pleasure" = to indulge freely in eating and drinking; to yield to the indulgence of the appetites; means voluptuous (given to the enjoyments of luxury and pleasure; indulging in sensual gratifications) and indulgent (yielding to ones appetites) living; this is just opposite of continuing in prayer. (verse 5)

5. "Is dead" = indicates a state of spiritual death while she is living physically; has the idea that true happiness is not to be found in pleasure.

V. 7

1. "These things" = refers to the duty of the children to their widowed mothers and the proper duty of those who are widows.

2. "Give in charge" = command; same word as I Tim. 4:11; refers to commanding the Ephesian church which he pastured; it seems that some children wanted to put the burden of maintaining their widows upon the church; thus command the church so they would place the responsibility upon the children first.

3. "They" = refers to the Ephesian church.

4. "Be blameless" = irreproachable; means nothing in their life could be found that would bring reproach; you may say, "Everybody has something that brings reproach in their life"--not if covered by the blood.

V. 8

1. "But" = introduces the contrast of verse 7.

2. "Any" = refers to the children spoken of in verse 4.

3. "Provide" = to perceive before; think of beforehand; to take thought for; care for; has a literal meaning of taking thought in advance; the word conveys the sense of providing honestly for ourselves and our families. (Rom. 12:17)

4. "Not" = negative; means if any provide not for his family.

5. "For his own" = refers to near relatives.

6. "Specially" = especially; above all.

7. "For those of his own house" = members of one's own household.

8. "He" = the person who does not provide for his family.

9. "Hath denied" = to contradict what he professes--namely "the faith" = Christianity; one's conduct of neglect of duty is as real a denial of Christianity as it would be openly to renounce the faith; faith does not abolish natural duties but perfects and strengthens them.

10. That one "is worse than an infidel" = indicate he is more evil than an unbeliever (infidel); the unbeliever (the born heathen) possesses natural family affection; the Christian professor who falls below the best heathen standard of family affection is more blame-worthy. (Luke 12:48)

11. In context this verse is referring to widows but it can be applied to a person who is able to work so as to provide for his family and doesn't do so, but expects the church to keep him up, is worse than an infidel. Paul told Timothy to charge or command the church these things so that they will obey Bible truth.

12. This could also apply in a spiritual sense as well as physical.

V. 9

1. Here and in the next verse specific details are given about the qualifications of the widow the church is to support.

2. "Taken into the number" = Paul does not here specify into what "number" the widow is to be "taken" but he speaks of this as a thing that was well understood in his day; in Acts 6:1 we have an account of the Grecian widows being neglected; therefore, it appears that provision was made in the church to support these poor widows that were numbered or enrolled on the church roll as a widow in poverty.

3. Now Paul gives the requirements for such a widow.

A. Not "under threescore years old" = 60 years of age; the reason for this age is explained in verses 11-14.

B. "Having been the wife of one husband" = Paul is not condemning second marriages to widows for in verse 14 he commends second marriage to younger widows; this phrase may refer to one who had been married but once and who, after her husband had died, had remained a widow.

V. 10

C. "Well reported of for good works" = means to give testimony of what she had done concerning:

a) "If she have brought up children" = faithful in rearing a family; refers to rearing up her children well and carefully and having been a good mother to them.

b) "If she have lodged strangers" = refers to her being characterized by hospitality--a virtue greatly commended in the Scripture. (Rom. 12:13; I Peter 4:9)

c) "If she have washed the saints' feet" = this was a custom of hospitality in the East; the Greek text reveals this was a necessity not a ritual; therefore, this is not a church ordinance; represents any menial task; the general meaning is the widow's willingness to accept the humblest job.

d) "If she have relieved the afflicted" = it was of her character that she was ready to furnish relief (that she was able to do) to those who were in distress.

e) "If she have diligently followed every good work" = a sincere Christian widow (applies to all Christians) will, like God, be a friend of all that is good and will be ready to promote every good object according to her ability.

D. A widow had to show her qualifications if she was to be a widow indeed. And Paul charged Timothy to command the church at Ephesus these things.

2) Younger widows. V. 11-16

V. 11

1. "Refuse" = decline; to deny a request; means don't number them in the church as widows indeed.
2. "When they have begun to wax wanton" = to feel the impulse of sexual desire which would be "against Christ" if they had pledged that they would be faithful to serve Christ and the church, thus "they will marry" = speaks of a desire which comes from the emotions; these widows were bent on marrying or determined to marry.
3. Paul warns not to enroll the younger widows ("taken into the number;" verse 9) because they would pledge faithfulness to serve Christ and the church but would then start looking for husbands.

V. 12

1. "Having damnation" = condemnation, meaning they then would carry about with them in their new married life, a condemnation, a continuous reproach; this is not necessarily referring to hell.
2. "Because" = introduces the reason for this condemnation.
3. "Cast off" = to set aside.
4. "First faith" = refers to the fact they have broken their first pledge to devote themselves to the service of Christ and the church which was required by widows enrolled; thus, carrying guilt which results in further trouble.

V. 13

1. "Withal" = at the same time if supported by the church there would be a danger.
2. "They" = younger widows.
3. "Learn" = acquire a custom or habit.
4. "Idle" = without work; inactive; an idle mind is the devil's workshop.
5. "Wandering about from house to house" = a natural consequence of supposing that they had nothing to do.
6. "Not only idle, but" = introduces the results of being idle.
7. "Tattlers" = overflowing with talk; gossipers--our word today.

8. "Also" = indeed.

9. "Busybodies" = inter-meddler; those who have nothing to do but interest themselves in the affairs of their neighbors; busy about trifles to the neglect of important matters.

10. "Speaking things which they ought not" = revealing the concerns of their neighbors; disclosing secrets.

11. All this brings reproach upon the name of Christ and the witness of the church.

V. 14

1. "I" = Paul.

2. "Will" = desire.

3. "Therefore" = in view of what he had just stated in verse 13.

4. "Younger women" = refers to younger widows in context.

5. Paul then lists the duties of a wife which would occupy her.

A. "Marry" = holy matrimony; the joining of a man and a woman.

B. "Bear children" = God commanded Noah and his sons when they got off the ark, "Be fruitful, and multiply, and replenish the earth." (Gen. 9:1)

C. "Guide the house" = to rule a household; to manage family affairs; the woman's place in the home is spoken of in Pro. 31:16-31; she is not to have a career in the world but be keepers at home. (Titus 2:3-5)

6. If she would exercise and occupy herself in these duties of a wife then she would "give none occasion to the adversary to speak reproachfully."

A. "Occasion" = a place from which a movement or attack is made; a base of operations.

B. "Adversary" = to be set over against; lie opposite to; to oppose; be adverse to; to set one's self over against another; the word does not speak of Satan here, but of any human being who sets himself against Christianity.

C. "To speak reproachfully" = to revile--to treat with hateful and scornful language.

V. 15

1. "Some" = refers to younger widows who enrolled with the church to care for them.

2. "Already turned aside" = they had already made commitments and turned back, thus giving occasion for the adversary to speak reproachfully.

3. "After Satan" = they turned aside from the path of Christian virtue which they had begun to walk in and followed Satan who had beguiled them into the path of vice and folly.

V. 16

1. In this verse Paul summarized his instructions concerning widows.

2. "If any man or woman that believeth" = if any believing man or believing woman "have widows" = this seems to be an extension of that in verse 4, which relates only to children and grandchildren.

3. "Let them relieve them" = let the offspring give aid and assistance to their widowed mother and grandmother.

4. "Let not the church be charged" = let not the church be burdened to assist widows who had a family capable of assisting her.

5. "That it may relieve them that are widows indeed" = that the church would be in a better condition to give assistance to those who were widows indeed.

6. As a general rule, it should be taken for granted that any Christian who have widows in the family circle should do everything possible for them and not allow them to become the church's responsibility. The church will then be free to look after those widows who are alone in the world.

3. Toward Church leaders. V. 17-25

V. 17

1. Paul returns to the subject of elders (preachers) to give further counsel. He had already discussed some of the elder's official relationships in chapter 3. Here he deals with more detailed and individual relationships.

2. "Elders" = refers to preachers and pastors that were supported by the church.

3. "Rule" = to be over; to superintend; preside over.

4. The custom in that day was different than today. In Titus 1:5 he used the plural--elders. Being a smaller church we are not used to this, but larger churches have a pastor and then staff--minister of music, one over the Christian school, one over the bus ministry, one over the youth, and sometimes several associate pastors. That may be

similar to Timothy's position--he may have been a senior pastor and had others associates.

5. "Well" = rightly; nobly.

6. "Counted worthy" = to deem deserving; to deem entitled to or fit.

7. "Double" = twofold; the word seems to argue for a sufficient or appropriate recompense, rather than a double amount.

8. "Honour" = primary application refers to payment for work done; same word translated "price" in Mat. 27:6 and "prices" in Acts 4:34; the root word can also have an application to respect for church leaders "especially those who labour in the word and doctrine."

9. "Labour" = to grow weary, tired, and exhausted; to labor with wearisome effort; to toil.

10. "In word and doctrine" = teaching and preaching the Word--truth. (II Tim. 4:2)

V. 18

1. Paul supports the principle in verse 17 by quoting Deut. 25:4.

2. "For the scripture saith" refers to the OT Scripture of Deut. 25:4. (Mat. 24:35)

3. "Muzzle" = to close the mouth with a muzzle; negated by "not."

4. "That treadeth out the corn" = the Greek means "while it is treading;" the idea is the ox may be muzzled at other times but not while it is working at the threshing floor.

5. "Corn" = generic word for grain of any kind.

6. "The labourer *is* worthy of his reward" = this parallels the laborer (elder of verse 17) to the ox; the ox should be able to partake of the grain it is threshing and the elder who rules well "is worthy of his reward."

7. "Worthy" = from the same root word translated "counted worthy" in verse 17; to deem deserving; to deem entitled to.

8. "Reward" = hire; pay for services.

9. This supports what Christ said in Luke 10:7.

10. Paul elaborates in more detail to the church at Corinth in I Cor. 9:7-14. An OT example is found in Neh. 13:10-12. Some say when the preacher preaches on tithing he wants more money. Not so. If he is a shepherd, he does so to keep the curse off his flock. (Mal. 3:8-9)

V. 19

1. "Against an elder" = against the pastor.
2. "Receive not an accusation" = charge; complaint.
3. "But before two or three witnesses" = this was the requirement under law (Deut. 19:15); this is also true under grace. (Mat. 18:16-17)
4. "Witnesses" = one who testifies from what he has seen or experienced; to give a first hand detailed account; they are not to go on hear-say--that is gossip.
5. If this verse was practiced, it would protect spiritual leaders from unwarranted slander.
6. There is a sense that this applies to all in the church, and if practiced there would be a lot less trouble in our churches.

V. 20

1. "Them that sin" = the Greek construction implies those who persist in sin.
2. "Rebuke" = means to lay blame on with the purpose of bringing one to confession or at least to a conviction of sin; this was to be done "before all" = in the presence of those present when the sin was noticed; Paul practiced this when Peter did wrong in the church of the Galatians (Gal. 2:11-14); a godly man will take the lesson to heart. (Pro. 9:8)
3. "That" = introduces the reason for public rebuke--"that others also may fear" = this would have an effect on others to keep them from falling into the same sin--cause them to think twice before getting into sin.
4. "Fear" = to reverence and respect the Lord and His word.

V. 21

1. "I" = Paul.
2. "Charge" = to testify earnestly.
3. "Thee" = "thou" = Timothy, pastor of the church at Ephesus.
4. "Before" = in the presence of.

5. "God" = "the Lord Jesus Christ" = refers to the same individual; could be translated "God, even the Lord Jesus Christ" = Paul had in mind the institution of emperor worship--the state religion of the Roman Empire, in which the emperor was worshiped as deity; the emperor was called lord but Paul says Jesus Christ is Lord and not Caesar and He is God (deity) not Caesar.

6. "The elect angels" = holy angels--those who did not fall.

7. "Observe" = to guard or watch; have an eye upon.

8. "These things" = refers to supporting those who rule well and dealing with other's sin.

9. "Preferring one before another" = one word in the Greek; means prejudice; the idea is expressed by the word prejudice; negated by "without" = don't have your mind made up before you hear the facts, which is easy to do.

10. "Doing nothing by partiality" = leaning toward; joining the party of one; do not side with someone just because they are close or kin.

11. Jesus rebuked Peter in Mat. 16:23, yet he was in the inner circle (what some say) with James and John. You might say that is partiality. No! Peter, James, and John were willing to go the extra mile. They were the ones who got close to Jesus. Some people do not want to get close.

V. 22

1. "Lay hands suddenly on no man" = this is used by many in reference to ordaining elders and this could apply in that case; but the context refers to dealing with public sin--the individual--do not identify with him hastily; do not short circuit the work of godly sorrow and allow one back into fellowship hastily before repentance has been worked.

2. "Lay hands" = always signifies identification.

3. A hasty reconciliation causes the offender to think his sin was not very serious and this just opens up the way to a repetition of sin.

4. "Neither be partaker of other men's sins" = "partaker" means to be associated in; Paul gave a similar warning Gal. 6:1.

5. "Keep" = to exercise a watchful care.

6. "Pure" = means not chaste here but upright and honorable; watch how you handle the situation at hand; watch your action, reaction, and attitude; Paul understood and practiced what he preached. (I Cor. 9:27)

V. 23

1. This verse is a continuation of verse 22 to "keep thyself pure."

2. "Drink no longer water" = Paul said do not drink water only; water in that day and throughout the eastern countries was polluted and unsafe; it seems that Timothy may have listened to the teaching of asceticism (which is legalism) which denied certain things such as medicine; Paul is not telling Timothy to abstain from water.

3. "But use a little wine for thy stomach's sake and thine often infirmities:"

A. "Wine" is a generic word for fruit of the vine in any form which includes grape juice and fermented wine.

B. "For thy stomach's sake and thine often infirmities" = refers to feebleness of health or sickness.

C. Therefore Paul is saying use medicine for sickness. There is nothing wrong in using medicine if you use it properly.

4. This verse is not talking about Morgan David wine or fermented beverage. It is wrong to go to the extreme. Some try to use this verse to say it is okay to have fermented wine with their meal. That is error. Also to become legalistic or practice asceticism is not noble or right or pure. Either extreme brings reproach on the name of Christ.

V. 24

1. This verse and the next verse are to be kept in the context of "neither be partaker of other men's sins" (verse 22) and that in relation to the office of elder. The principle is "by their fruits ye shall know them." (Mat. 7:20)

2. "Open beforehand" = plain before all men; known to all; openly evident; manifest; the character of some men was manifest; there was no disguise; it was evident to all what it was and there could be no danger or mistake respecting it; their conduct was apparent to all.

3. "Going before to judgment" = their character is well understood; there is no need on waiting for the day of judgment to know what they are.

4. In contrast, "some *men* they follow after" = refers to their character not being fully understood; they conceal their plans and practice deception; they appear different from what they really are, but they will be judged according to their works.

V. 25

1. "Likewise" = in like manner; just as some men's sins are open and some hidden, so it is with some men's "good works" = refers to good actions and deeds.

2. "Also" = indeed.

3. "*Some* are manifest beforehand" = the character of some men is clear and accurately understood.

4. "Otherwise" = is not talking about evil works in contrast to good works, but works that are not openly evident or plainly seen by man will be made manifest = "cannot be hid." (I Cor. 3:13)

5. These two verses are placed here to warn Timothy that he is not the final judge. Do what he knows to do and leave the rest to God who is the correct record keeper.

CHAPTER 6:

4. Toward servants. V. 1-2

V. 1

1. "Servants" = the word properly means a slave; the word can be applied to any type of service whether voluntary or involuntary, yet the phrase "under the yoke" = means in context slavery; a hard and disagreeable condition.

2. Slavery in the Roman Empire was taken for granted--a way of life. Twenty five percent of the population was said to be slaves. Even though the general ethics of Christianity did not allow such a thing, the apostles did not discuss the ultimate question of the right and wrong of slavery, but stressed the obligations resting on the slaves. This applies to workers on the job, who sometimes are in a hard and disagreeable condition and even call their boss a slave-driver.

3. "Count" = think; consider; denotes a belief or opinion resting upon the due consideration of external facts.

4. "Own =" = one's personal, private, peculiar possession; refers to their master.

5. "Masters" = an absolute ruler; denotes absolute ownership and uncontrolled power; refers to the unbelieving masters since Paul deals with the believing masters in the next verse; applies to the boss where you work as being unsaved.

6. "Worthy" = deserving.

7. "Honour" = refers to the reverence which belongs to an individual; Christian slaves were called upon to treat their pagan master with the respect and honor due one who is their master; they are not called upon to honor what they are, but to honor the position they occupy.

8. "That" = introduces the reason for this admonition.
9. "The name of God" = refers to all that God is in His matchless Person and deity.
10. "Doctrine" = teaching; instruction; refers to His Word.
11. "Blasphemed" = to speak reproachfully; to revile; rail at; negated by "not," if the servants rebelled against their masters it would be a bad influence for the cause of Christ.
12. This means to give an honest days work to your employer, even if he does not treat you right. Let God take care of the situation. (Rom. 12:19) A pagan slave master needs to be saved too. I am afraid too many times men who claim the name of Christ have used the union to help them get wages for work that was never done. That results in the name of God and the Word of God being blasphemed which causes others to say, if that is Christianity I do not want any part of it.
13. Give your employer an honest days work for your wages and God will take care of all the injustice, even if it is not accounted for until the judgment seat. It will be taken care of.

V. 2

1. This verse deals with not taking advantage of a Christian master--"believing master."
2. "Despise" = to think down; to think little or nothing of; negated by "not;" do not do this "because they are brethren" = of the same womb of Holy Ghost conviction--they are saved the same way as you.
3. "But rather" = introduces the contrast, "do them service" = be subject to; obey; serve them all the more; I imagine the slave's life was sure different after the master got saved.
4. "Because they are faithful" = means merely they are believers; they exercised faith in Christ, just like you had to.
5. They are "beloved" = dear one of God; friend of God; loved of God as His son, just like you.
6. They are "partakers of the benefit" = they participate in the benefit of the gospel just like you.
7. "These things" = refers not just to verses 1-2 but to all Paul has admonished Timothy to "teach and exhort."
- A. "Teach" = to impart instruction.

B. "Exhort" = to beseech; to encourage; to urge earnestly by advice, warning, etc.; the tense of both these words indicates a continuous action.

5. Toward trouble makers. V. 3-5

V. 3

1. "If" = since; in view of the facts; introduces a first class conditional sentence in the Greek which assumes the condition to be true, not hypothetical in nature; men were already teaching the exact opposite of what Paul had instructed.
2. "Teach otherwise" = one word in the Greek; means to instruct differently; from a word which means "another of a different kind"--opposite to truth.
3. "Consent" = to give one's assent to; refers to the act of one who in confidence accepts another's offer; negated by "not;" they did not agree with wholesome words of the Lord Jesus Christ.
4. "Wholesome" = to be sound; well; healthy; our word hygiene comes from this Greek word; Christ's words are healthy.
5. "Doctrine" = teaching; instruction; they did not consent to the instruction according to godliness.
6. "Godliness" = refers to reverence and respect towards God.

V. 4

1. The real condition of those who practiced the error of verse 3 are given in this verse.
2. "Proud" = conceited; puffed up; to envelop with smoke; to wrap in a mist; speaks of a beclouded and stupid state of mind as the result of pride; the tense in the Greek is perfect which indicates a past completed action with existing results; those who Paul is speaking about have come to the place where pride has finished its work and they are in a permanent or settled state of pride.
3. "Knowing" = to put one's attention on; fix one's thoughts on; to understand.
4. "Nothing" = not even one thing; this person is not merely empty of knowledge of facts, but is unable to do any real thinking.
5. "Doting" = to be sick; opposite to the word translated "wholesome" in verse 3; used of an ailment of the mind; speaks of a morbid (sick) fondness for something--curiosity about "questions" = debates; refers to such questions as "Where did Cain get his wife?"

6. "Strife of words" = one word in the Greek; means a war of words; to wrangle about empty and trifling matters out of which "cometh:"

A. "Envy" = jealously; uneasiness; spite; discontent excited by another's prosperity, or by his superior knowledge or possessions; desire for something belonging to another; one of the sins of the flesh listed in Gal. 5:19-21; thus, the real condition of the man in verse 3 is that he is lost.

B. "Strife" = to quarrel or be contentious with those who will not readily yield to their opinions.

C. "Railings" = harsh and abusive language towards those who will not concede a point.

D. "Evil surmisings" = suspicions that they are led to hold their views, not by the love of the truth, but from sordid or worldly motives; to entertain thoughts that something does or will exist, but upon slight evidence.

V. 5

E. "Perverse disputings" = one word in the Greek; refers to continued friction of "men of corrupt minds" = of wicked hearts.

1. "Destitute" = to defraud, rob, to allow one's self to be defrauded "of truth" = the implication is that they once possessed the truth in word and they put it away from themselves and as a result it is taken away from them; what you don't use you lose; this is another condition of those who teach contrary to truth. (Heb. 6:4-6; Rom. 1; II Tim. 4:3-4)

2. "Supposing" = to imagine; to think.

3. "That gain is godliness" = really means that godliness is a way or source of gain; "godliness" refers to the profession of Christianity; thus, they make religion a means of livelihood; they suggest that the profession of Christianity involves an improvement in social position and worldly prospects; that is the health and wealth crowd; if this were the case, then Lazarus, who laid at the rich man's gate, Paul, and Jesus would have been a failure (Luke 9:58); wealth is their real object of pursuit, but it is often cloaked under pretense of piety--devotion to God.

4. "From such withdraw thyself" = "withdraw" means to absence oneself from any one's society or fellowship, who practice such.

5. Someone may ask, "What if he is in your church membership?"--withdraw fellowship from him by proper procedure. Titus 3:10 labels this person a "heretick" = one who causes factions and divisions; prefers to choose for himself what he is to believe instead of what God says; this verse tells us to "reject" him which means he is not to be permitted membership in the church after he has been warned two times.

6. II Thess. 3:6 says to withdraw yourselves from those who are out of step--walketh disorderly. (Amos 3:3; Psa. 1:1)

7. Some say, "I don't want to offend anyone; it may hurt someone if we withdraw fellowship from him." But really, by not practicing what the Word says, you hurt the ones you love the most--your children because the church becomes powerless and conversions are few. In the past church has failed to withdraw fellowship from such men as described here, and that is the reason we are in a mess today.

8. God's word is right and it works if we would only practice it.

9. May we learn how to behave in the local church.

6. Toward the rich or "would be" rich. V. 6-12

V. 6

1. "Godliness" = piety (reverence of the Supreme Being); loyalty and devotion to the Lord.

2. "Contentment" = refers to a state of mind; a calm and satisfied feeling; a freedom from murmuring and complaining; speaks of an inward self-sufficiency as opposed to the lack or desire of outward things; being satisfied all because of the Lord.

3. "Is great gain" = to have an abundant profit or advantage. (Pro. 15:16)

4. This verse is just the opposite of verse 5 where it is stated "supposing that gain is godliness." Possession of godliness makes a person independent of outward circumstances and enables him to maintain a spiritual equilibrium in the midst of both favorable and adverse circumstances. (Phil. 4:11-14)

V. 7

1. "For we brought nothing into *this* world" = we bring no property with us into the world; our coming into this world introduces no additional property to that which the race before possessed.

2. "*And it is* certain" = clear; evident; manifest; apparent.

3. "We can carry nothing out" = no clothing, no jewels, no gold--not one thing.

4. Job, Solomon, and one of the Psalmist said basically the same thing. (Job. 1:21; Eccl. 5:15; Psa 49:17)

V. 8

1. "Having food and raiment" = refers to having supplies for our need in general; this may involve a roof over our head.
2. "Therewith" = refers to these things just mentioned.
3. "Be content" = has the same root word as in verse 6 but a different word; means to be possessed of unfailing strength; to suffice; to be enough; to be satisfied.
4. The idea in this verse is, that having those things which meet the actual necessities of our life, and save us from distress, we should not strive after "uncertain riches" = or make wealth the object of our anxious pursuit.
5. The same Greek word translated "content" here is translated "sufficient" in II Cor. 12:9, and it means it is sufficient to enable one to bear the evil manfully; therefore, there is no reason why you should ask for its removal. Thus, Paul had to buffet his body to stay right. (I Cor. 9:27)
6. This contentment is the consciousness that having food and clothing provided by God, we are fortified against outward circumstances. Nothing of the outward circumstances can injure the inner life. The Lord Jesus said "take no thought for your life." (Mat. 6:25-33)
7. Having these three things--a godly life, food, and raiment--is all that man needs to be content.

V. 9

1. "But" = introduces the problem we will face if we are not content with these three things.
2. "Will" = will to be (Pro. 28:20); desire; there are two Greek words translated "will;" one is a desire that comes from emotions--not the one used here; the second is a desire that comes from the reasoning faculties; this desire to "be rich" = is not a passing emotional thing, but the result of a process of reasoning; mature consideration has been given the matter of the acquisition of riches, with the result that, that desire has become a settled and planned procedure; implies an actual purpose or design to become "rich" = to be wealthy.
3. "Fall into" = to pass into a worse state than the former; to sink into disgrace; the tense in the Greek refers to a continuous action--habitual lifestyle.
4. "Temptation" = refers to their being tempted to do wicked things in order to accomplish their purpose or reach their goal.

5. "Snare" = a trap; the idea here is that they who have this desire become so entangled that they cannot easily escape; they become involved in the snares of worldliness of sin.

6. They also fall "*into* many foolish and hurtful lusts:"

A "Foolish" = unintelligent; unwise; not understanding; really many times means not using common sense; described as "many" = numerous; comprising a great number.

B. "Hurtful" = especially spiritually; injurious to morals, to health, and to the soul.

C. "Lusts" = unbridled desire; a diseased condition of the soul.

7. "Which" = refers to all these things just mentioned that men fall into.

8. "Drown" = to sink into the deep; means they become submerged as a ship that sinks.

9. "Men" = human beings; refers to women as well as men.

10. "Destruction" = ruin; refers to complete destruction.

11. "Perdition" = utter destruction which consists of eternal misery in hell; refers to the loss of the soul; this is total ruin of real happiness.

12. Paul is not condemning one who has an ambition to excel in some lawful department of human activity that develops character even though it may bring an increase in riches. However he is condemning having a single purpose to the accumulation of wealth by any means.

V. 10

1. "For the love of money is the root of all evil" = the Greek actually says "the love of money is a root of all evil; there is not a definite article "the" attached to "root" in the Greek.

2. "Root" = the original cause of anything; therefore, there are other sins which are the cause of evil besides "the love of money" = no doubt this is one of the greatest causes of evil.

3. "Love of money" = is one word in the Greek; means an excessive desire of gaining and possessing wealth.

4. "Evil" = wrong; wicked; described as "all" = every.

5. "Which while some coveted after" = "coveted" = means to give one's self up to the love of money; to reach after money.

6. "They have erred from the faith" = "erred" means to be led astray; they have been so deceived that they departed from "the faith" = refers to the profession that they made concerning Christ; these people were not saved; thus, they turned back from the truth; they were stony ground hearers. (Mat. 13:21)

7. "Pierced through" = one word in the Greek; means to penetrate entirely.

8. "Sorrows" = consuming griefs described as "many" = comprising a great number. (Pro. 15:16)

9. Hebrews 6:4-6 describes the outcome of such described in this verse--they are not saved and if they utterly fall away, there will never be a time that they will be saved. These are apostates not back-sliders. The saved may have times they get side-tracked for a short time, but they will persevere. (Heb. 3:6, 14)

V. 11

1. "But thou, O man of God" = written to Timothy; indicates that the money-lovers just spoken of were not and could not be "men of God," whatever they profess.

2. "Flee" = to escape safely out of danger; the tense in the Greek refers to a continuous action--make it a habit of life to flee some things; sometimes the finest thing the Christian soldier can do is run; you are no match for the devil (II Tim. 2:22); this is what Joseph did when Potiphar's wife tempted him.

3. "These things" = refers to the allurements of wealth and the sad consequences which the love of riches produce.

4. "And follow" = to run after; pursue; to run swiftly in order to catch some person or thing; to seek eagerly; earnestly endeavor to acquire.

5. Then Paul list some things to follow after. This is a representative list:

A. "Righteousness" = moral honesty; uprightness of character.

B. "Godliness" = piety; reverence; respect.

C. "Faith" = refers to faithfulness and fidelity (faithful devotion to duty) as produced in the life of the yielded Christian by the Holy Spirit.

D. "Love" = God's kind of love produced in the heart of the yielded believer by the Holy Spirit.

E. "Patience" = steadfastness; constancy; endurance; the quality of a man who does not surrender to the circumstances or succumb to trials but continues toward his goal in life.

F. "Meekness" = mildness of disposition; gentleness of spirit; it is that temper of spirit in which we accept God's dealings with us as good, without disputing or resisting; means to have a teachable spirit.

V. 12

1. Find contentment, flee some things, follow some things, and fight the good fight of faith.

2. "Fight" = means to contend in the athletic games for the prize; refers to the Greek athletic games, used as an example; one of the chief activities of Roman life was the Greek games--it was part of the atmosphere the Roman's breathed; the tense is continuous action; therefore, there had better be continuous warfare against evil or you will be overcome by your opponent--the Devil.

3. Second "fight" = means to engage in contest; described as "good" = speaks of goodness as seen from the outside by a spectator; we can come to an appreciation of what Paul meant if we knew what the Greek athletic contest consisted of; boxers wore fur lined gloves on the inside but made the outside of ox-hide with lead and iron sewed into it; the wrestling match loser had his eyes gouged out; this comparison would stir Timothy to "fight the good fight of faith" = one would have reason to if he saw the result of losing.

4. "Faith" = the Greek has a definite article "the" thus "the faith" = it is not "faith" in general as exercised by the Christian but the whole body of God's revealed truth; to fight the fight for the truth and live by its principles.

5. "Lay hold" = to seize upon; take possession of--"eternal life" = this is not talking about being saved for Timothy was already saved; Paul wanted Timothy to experience in this life more of what this eternal life is--that will take a fight.

6. "Whereunto thou art also called" = called with an effectual call unto salvation and good works (Eph. 2:10), not called unto riches; "called" speaks of divine invitation to salvation (Rom. 8:30); the Greek refers to a past time in Timothy's life.

7. "Hast professed a good profession before many witnesses" = this is also in past time referring to Timothy's profession of faith before the church--many witnesses; "professed" is from the same Greek word as "confess" in Rom. 10:9 and it means to agree with what someone else says; here it is used of Timothy's statement of his agreement with the doctrines of "the faith."

V. Conclusion V. 13-21

V. 13

1. "I" = Paul the human instrument God used to pen down this letter.
2. "Thee" = Timothy to whom this letter was written.
3. "Charge" = to command; to order; to transmit a message along from one to another; Paul was giving this order to Timothy as a spokesman of the Lord.
4. "In the sight of God" = means in the presence of God and "*before* Christ Jesus" = also in His presence.
5. Paul identified God as the One, "who quickeneth all things" = quickeneth means to preserve alive; to make alive.
6. Paul also identified "Jesus Christ" as the One, "who before Pontius Pilate witnessed a good confession" = "confession" is from the same Greek word as "profession" in verse 12 and it refers to what Christ spoke to Pilate in John 18:36-37.
7. These words are to encourage Timothy to exhibit moral courage by an assurance that he is in the hands of One whose protective power is universal, and by the example of One, who as man, put that protective power to a successful test, and was "saved out of death." (Heb. 5:7)

V. 14

1. The Greek construction reveals Paul gives this charge to Timothy with military snap and curtness. It was a sharp order expected to be carried out immediately.
2. "Keep" = to watch; observe; guard; protect; preserve.
3. "Commandment" = seems to refer to what he had just spoken--find contentment, flee, follow, and fight--especially fight the good fight of faith; we are in a battle; this may also refer to all he had spoken to him.
4. This commandment is to be kept:
 - A. "Without spot" = free from vice; irreproachable; without any stain or blemish; applied to Timothy, it means that he should so keep the command that there would be no stain on his moral character; applied to the doctrine, it means that (doctrine) should be kept pure; both are true.
 - B. "Unrebukenable" = kept so that there is no occasion for reproach.
 - C. This is to be done "until the appearing of our Lord Jesus Christ" = refers to the first part of His second coming--the rapture; we could say "till death" because that which is kept until then will be kept until Jesus comes.

V. 15

1. "Which" = refers back to "appearing" in verse 14
2. "Times" = not general time, but the specific time fore-ordained by God.
3. "His" = one's own peculiar, private, personal possession; all time belongs to God; it will be in God the Father's own personal time only known to Himself that the Lord Jesus will come in glorious manifestation. (Acts 1:7; Mark 13:32)
4. "Shall shew" = show; to expose to one's eyes.
5. "Potentate" = refers to one who has power such as a prince, a high officer, a royal minister; He is a ruler by virtue of the fact that He has the power and ability to rule (John 19:10-11); described as "blessed" = prosperous, in the sense of all that He is and possesses in His person as deity; also described as "only" = expresses His uniqueness as God--none other like Him; the use of the word "only" is a protest against this modern day Masonic Lodge; the Bible is as up-to-date as tomorrow's newspaper.
6. "The King of kings" = king of those who are ruling as kings with a lower case "k." (Pro. 21:1; Psa. 75:6-7)
7. "And Lord of lords" = Lord of those who are ruling as lords with a lower case "l;" this is a protest against the cult of the Caesar in which the Roman emperor was worshiped as lord and god--lower case "l" and "g."

V. 16

1. "Who only hath" = only God hath.
2. "Immortality" = means no death; incapable of dying.
3. "Dwelling" = to be at home; God is spoken of here as being at home "in the light which no man can approach unto" = the light where He dwells is so brilliant and dazzling that mortal eyes could not endure it (Psa. 104:1-2); there is no need for the sun in heaven because He is the light thereof. (Rev. 21:23)
4. "Whom no man hath seen, nor can see" = John 1:18 states it this way, "No man hath seen God at any time" = refers to seeing Him with the physical eye; God is a Spirit (John 4:24); Moses sought to see God's glory (Exo. 33:18-23); God hid Moses in the "clift of the Rock" and he saw His back parts--the only way any of God's creatures can get a glimpse of Him is through the mediation of His only begotten Son. (John 1:18)
5. "Whom" = refers to God.
6. "Be honour" = a valuing by which the price is fixed; thus, it means to honor in the sense of giving the highest degree of respect and reverence to someone in the measure

that he values that person; simply means giving great respect to Him who out ranks all--the Lord--the only Potentate; the esteem due or paid to worth.

7. "Power" = force; strength; mighty with great power; dominion; the word focuses on the sovereignty of God.

8. "Everlasting" = eternal; without end; never to cease; refers to that which always has been and always will be.

9. Paul is just giving God His rightful place.

10. "Amen" = truly; so be it; may it be fulfilled; an expression of strong affirmation--to "amen" something said means you affirm or agree with what has been said.

V. 17

1. "Charge" = to command; to transmit a message to "them" = others--"that are rich in this world" = Paul is thinking here of those who belong to the unsaved portion of humanity and are part of this world system and who think that the material wealth which they possess is the sum of all existence.

2. "That they be not high-minded" = proud; to be lofty in mind; the idea is that they should not value themselves on account of their wealth or look down with pride and arrogance on their inferiors.

3. "Trust" = means to hope; the tense in the Greek is perfect which means a past completed action with existing results; refers to a point in past time where these referred to put their hope "in uncertain riches" and at present time that is what they are trusting; riches are uncertain because they may soon be taken away (Pro. 23:5); riches may obtain the best doctor but when a family member is sick and the doctor says I have done all I can do--that is when your hope needs to be "in the living God."

4. "Who" = the living God.

5. "Giveth us richly all things to enjoy:"

A. "Giveth" = to hold forth; offer; supply; the tense is present tense which means continuous. (Phil. 4:19; John 3:27)

B. "Richly" = abundantly; all material blessings are given for our enjoyment.

V. 18

1. "That they do good" = this is what Paul told Timothy to charge them--"that they do good" = means to do well; act uprightly.

2. "That they be rich in good works" = that their good works may be abundant as their riches; the church at Smyrna is labeled the "poor rich church" because they were rich in good works. (Rev. 2:9)
3. "Ready to distribute" = one word in the Greek; indicates they were free to impart--ready to divide with others; this was the attitude of the good Samaritan. (Luke 10:33-35; II Cor. 9:6-7)
4. "Willing to communicate" = one word in the Greek; means willing to share their blessings with others; being liberal; this is a sacrifice God is pleased with. (Heb. 13:16)
5. These seven things in verses 17-18 are what Paul charged Timothy to tell the rich who were trusting in their riches.

V. 19

1. "Laying up in store for themselves a good foundation against the time to come" = means they were to make such a use of their property that it would contribute to their eternal welfare (Mat. 6:19-21); this teaching is clear that wealth spent for God and His church is repaid with interest and becomes an abiding treasure.
2. "Lay hold" = seize; when used with "eternal life" = it means to experience more of what eternal life is in this life.

V. 20

1. "O" = used as an exclamation, expressing desire.
2. "Timothy" = the pastor of the church at Ephesus and recipient of this letter.
3. "Keep" = to guard in a military sense; to keep watch over, and by so doing, to preserve safe and uninjured.
4. "That which is committed to thy trust" = refers to the deposit of truth delivered to him; God had given the gospel to Paul (I Tim. 1:11); Paul in turn committed that to Timothy (I Tim. 1:18), and he was to guard it and pass it on (II Tim. 2:2); this is our responsibility as well as Timothy's.
5. "Avoiding profane *and* vain babblings" = means to turn away from wicked and empty words--doctrines that tend only to produce strife and not adapted to promote the edification of the church.
6. Also avoid "oppositions of science falsely so called:"
 - A. "Science" = knowledge.

B. "Falsely so called" = untruly named; the Gnostics claimed a superior knowledge--avoid them.

V. 21

1. "Some" = those who profess superior knowledge.
2. "Have erred" = miss the mark; to deviate from; they did not continue and enter the strait gate--thus apostates--lost.
3. "Concerning the faith" = refers to the Christian faith--the whole body of God's truth.
4. Paul gives an ending message of "grace" = unmerited favor; undeserving favor; refers to sanctifying grace, not justifying, for he is writing to Timothy who has been saved or justified; this grace enables a saint of God to overcome obstacles in their daily living and keep on keeping on for the glory of God; we have access (freedom to enter through the assistance or favor of another) into this grace by faith (Rom. 5:2); this grace is sufficient. (II Cor. 12:9)
5. It is interesting to note that Paul began this letter with grace and now he ends it with grace. We need grace all the way.
6. "With" = implies to accompany; Oh how Timothy needed grace to accompany him and so do we!
7. Paul closes this letter with "Amen" = truly; so be it; may it be fulfilled; an expression of strong affirmation--to "amen" something said, means you affirm or agree with what has been said.
8. May we learn "how to behave in the local church"--the pillar and ground of truth. (I Tim. 3:15)

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