

Josh Manning

Exegesis First Timothy Questions

Question One: *Who wrote this letter? Tell about the author from the text alone. What do you notice about his attitude?*

Paul, an apostle – possibly lead Timothy to Christ or is, at the very least, a major player in the role of his discipleship (vs. 2, Timothy is referred to as Paul’s “true child in the faith.”) Considered faithful by God though he was formally a blasphemer and a persecutor and a violent aggressor. Wants to visit Timothy, but is scared he may be delayed. Seems to have an attitude of a teacher – likes Timothy, believes in him, yet still sees the need to instruct him in practical ways to organize the church at Ephesus, in who should be in leadership, and in what should be taught.

Question Two: *To whom was it written? What do you notice about the recipients; their ethnicity, economic status, problems, and attitudes?*

Written to Timothy. He was in a position of leadership at the church in Ephesus, placed there by Paul. I’m assuming he would be the equivalent of the pastor. Seems to be having problems with false teachers in the church. Has had prophecies placed over him, though I’m not sure what the prophecies were – had hands laid upon him; had spiritual gifts “bestowed upon” him “with prophetic utterances.”

Question Three: *Outline the letter's major themes, making special note of its natural logistical divisions.*

First greeting, Paul sharing a bit of his testimony. Paul then mentions several instructions to Timothy, including prayer (for “everyone,” especially for governmental authorities), the role of women in the church, qualifications of bishops (overseers) and deacons, and what should be considered acceptable teaching.

Question Four: *Why was it written? Please summarize and explain what you think is the overall situation, and substantiate your answer with specific verses.*

I'm thinking Timothy was having difficulty in choosing who should be in leadership and what he should allow his leaders to teach in the church. It seems that some were interested in serving in positions of leadership purely for financial reasons, not out of sincerity of heart. This is evident by the many scriptures spelling out the qualifications for leaders, and also speaking about what should be taught. Paul also specifically states that he writes so that Timothy would know “how one ought to conduct himself in the household of God.”

Question Five: *What is the author's intent in writing the letter? What did he hope to accomplish by writing, and why does he address these particular issues?*

Based on what I wrote above, I would say Paul's intent was to stop false teaching and to help Timothy choose sincere leaders that would be respected in the community! He was trying to make sure he didn't have anymore Hymenaeuses and Alexanderes around!

Josh Manning

1 Timothy Exegesis, 1:1-11

1. Overview of the contents of the passage – what is being said and why is it being said?

Paul writes to Timothy and urges him to stay at Ephesus so that he can make sure proper doctrine is being taught. He also emphasizes that the Law – as in the Old Covenant – is useful and good, but it should not bring bondage to the believer. It should be used, however, to convict the sinner of his sin and show him that he needs Christ in his life.

2. Oral Commentary – create a brief, verse by verse running commentary:

- 1) *Paul introduces himself as an apostle of Christ by the commandment of God.*
- 2) *It is in verse two that we learn who Paul is writing to – to Timothy. We learn that Timothy is Paul’s “true child in the faith” – i.e. Timothy may have been saved under Paul’s ministry, and is most likely in some type of discipleship relationship with Paul.*
- 3) *Paul starts off with the reason he is writing – he is urging Timothy to stay at Ephesus! Paul believes Timothy needs to be there to prevent false teaching in the church.*
- 4) *Besides false theological doctrines on Christianity, many in Ephesus were also studying myths and genealogies. This did not just take away from the time they were using to learn about God and to focus on their relationship with him, but was causing them to stumble in their faith, leading to speculation. They were losing their faith!*
- 5) *Paul emphasizes that the goal of Christianity is not to be a great, philosophical argument, like many of the Greek teachings were, but was love from a pure heart, a good conscience, and sincere faith.*
- 6) *There have been some that have strayed from these fundamentals, and it has caused them to lose their love to Christ, and has caused them to instead pay attention to fruitless discussions – i.e. talking about stuff that benefits no one, but only makes them feel smarter about themselves.*
- 7) *It is these same people that have been aspiring to be teachers in the church, however they have no understanding of that which they want to teach. They are confident, but ignorant. They are depending on their own wisdom and knowledge rather than on what God would reveal to them through the scriptures. I’m also assuming that the majority of these false teachers may be using the Old Testament Law to condemn faithful Christians.*
- 8) *Paul attests that the Old Testament Law is a good thing, however it must be used in light of the New Covenant of Christ.*
- 9) *(and verse 10, 11) Paul points out that the law was not made for righteous people – it should not be used to bring condemnation to those who are already serving God. It should be used, however, to show why Christ is needed – because we are sinners and cannot overcome our sin without*

Christ's sacrifice. The law should not be used to condemn those who have already sought after Christ's forgiveness. The Law is also used to justify the punishment of those who continue in sin. They cannot say they have no been warned, because the Law of God specifically points out that they are unholy and are breaking his commands.

3. No problem passages in this section of scripture.

4. Personal Response –

For me, I am reminded of many “blog” discussions that I’ve gotten into – I’m debating politics, religion, etc with a bunch of people, many who claim to be Christians, but who debate some really weird theological stuff. I’ve got to protect myself and make sure I’m not too busy in these discussions that I forget the main thrust of my faith – loving from a pure heart, having a good conscience, and being sincere in my faith. I’ve got to make sure the discussions I am having are centered on these things, and don’t wander off into areas that are fruitless.

5. Sermon Theme –

The Importance of Staying True to the Goal of Christianity

Observe:

Letter from Paul to Timothy. Paul left Timothy in Ephesus to stop those teaching false doctrine. This “false doctrine” consisted of “endless discussion of myths” and “spiritual pedigrees” They lead to “meaningless speculation” rather than focusing on growing closer to God.

Paul’s purpose is that all believers would be filled with love from a pure heart, a clear conscious, and genuine faith. Instead, many have turned away from this and brought “meaningless discussion” into the church. The people desire to be teachers of the Law; however, they have no real knowledge of the issues they are teaching.

Paul goes on to say that the law is good if used correctly (rather than incorrectly as some previous teachers had been). He says the law is used to reveal sin, to show the sinner that they are separated from God. It is not intended to bring bondage or condemnation.

Interpretation:

This passage is urging Timothy to ensure that the Church is building each other up, not tearing each other down. Teachers are not to use scripture to bring condemnation on others, but to use it to reveal sin. Do not allow our conversation to degrade into “meaningless discussion.”

Apply:

I cannot allow myself to be dragged into religious debates. Arguing does no good. I am not being faithful to the tenants of Christianity when I do so. Instead, I should love from a pure heart, a clear conscience, and a genuine faith.

1 Timothy Questions, Week 1

- Who wrote the letter?
- Who does this passage say Paul is?
- Who is the letter written to?
- What city is Timothy living when he received this letter?
- Why did Paul ask Timothy to stay there?
- What did Paul mean by “teaching ... contrary to the truth”?
- What are “endless discussions” and “spiritual pedigrees” and why are they bad?
- What does Paul say the purpose of his instruction is?
- Were the people in Ephesus doing this?
- What were they doing?
- Why do you think these false teachers “wanted to be known as teachers of the law of Moses”?
- What does Paul say about the law? Who is it for?
- What does it mean to love from a pure heart?
- How does one have a clear conscience? What do we do if we have a guilty conscience?
- What does “genuine faith” mean? Are we allowed to have doubts?
- What are some things we’ve learned from this passage?
- Now that we’ve learned this, what do we do?

Joshua Manning

1 Timothy 1:12-20

Overview:

This section of scripture is divided into two parts. The first part speaks of Christ Jesus – of his grace and faithfulness to forgive the sin of those who submit themselves to His authority and Kingship. This section also encourages Timothy to “fight the good fight” with “faith” and a “good conscience.”

Paul may be speaking about Christ and His sacrifice to combat what some of the false teachers may have been saying about salvation. From the previous section, we learn there are people teaching an improper use of the Mosaic Law. Paul here is possibly emphasizing that our salvation alone is through Christ, not our own works and good deeds. He uses himself as an example. He’s basically saying, “I did some really bad stuff, but if Christ can forgive me, he can forgive anyone.”

Paul also wants to encourage Timothy to keep “fighting the fight.” He wants to encourage Timothy not to give up just because of some of the stuff that has been going on, but to keep his faith in Christ and to act in a way which keeps his conscience clear.

Oral Commentary:

- 12) Paul thanks Jesus, his Lord, for being a source of strength, for considering Paul faithful, entrusting many good things to him, and for putting him into service. Paul is setting up the reader, reminding him of Paul's position – of all the work he has done for the Kingdom of God – brings to the forefront of their memory that which most readers think of when they think of Paul – his faithfulness and service to God.
- 13) Paul then contrasts that statement – the statement that Christ considers him faithful – with a statement of his sin. Paul reminds the reader that he was once a blasphemer, persecutor, violent aggressor, one who ignorantly acted in unbelief. Paul sets himself up as a living example that Christ's atonement of sin is sufficient for salvation. If one must live by the law, then Paul is Hell-bound as he completely missed it – he is a murderer, he has blasphemed Christ, he has persecuted followers of God.
- 14) Paul comes back around and again declares that his Lord – that Christ – is more than abundant to redeem man-kind.
- 15) Paul again uses his own testimony to act as proof that one can trust the statement that "Chris came into the world to save sinners."
- 16) Again, Paul is an example of what Christ's grace looks like. What Christ did in Paul, He wants to do in all who believe.
- 17) Paul gives praise and thanks – a doxology – for all Christ has done in his life, showing that he is still, many years later, thankful for all Christ has done. Also uses this verse to establish the authority and divinity of Christ – "to the King eternal, immortal, invisible . . . "

- 18) Here Paul shifts the focus of the letter. He begins to encourage Timothy to keep fighting the good fight. He reminds Timothy of the prophecies made over him – of the promises God has made to him.
- 19) Paul goes back to his statement in vs. 5 and reminds Timothy to have faith and a good conscience – not to do anything that would go against what he knows are Godly principles. To not reject his faith, but to hold it close.
- 20) Paul names some who have not kept their faith. He declares he has handed them over to Satan so that they can learn not to continue in their actions. Paul uses them as an example to Timothy of what to avoid becoming in his own life.

Observe:

Paul is praising God for His faithfulness. Paul has truly repented of his former ways. He persecuted Christians before Christ saved him. He praises God for His mercy and grace. It is obvious Paul does not feel worthy of the position to which he has been called. He believes, though, that if God could forgive him and then use him for a good work, then God can forgive and use anyone.

Paul then shifts tones and begins to get to the point of the letter – instructions to Timothy. Paul first urges Timothy to “cling to” his faith and reminds him of the prophets words that were spoken about him. He warns Timothy about doing things against his conscience as Hymenaeus and Alexander have done. Timothy may have been discouraged and ready to quit, but Paul encourages him.

We see an example of people being “turned over to Satan.”

Interpretation:

God is a forgiving God – He will use people and change people in ways we never think possible. Paul is going to soon give Timothy instructions – we need to be open to instruction, even it is “our” ministry. Paul encourages Timothy when times are bad, not discouraging because of lack of success. Again, instructions to keep conscience clear.

Apply:

Be willing to listen to instruction, encourage when leaders are struggling, not getting upset because of lack of “success.”

1 Timothy Week 2

Depending on the size of your group this can be an all play or an upfront game. (If you have a big group, make it a short up front game...if your group is on the smaller side, the dynamics of this game lend themselves to be an all play.)

Pick a letter of the alphabet and a topic, i.e. animals, cars, clothes, etc. The kids have to come up with a word that matches the topic and starts with the chosen letter. Example-letter B and the topic is animals; bison, bat, baboon, etc. continue to let everyone play.

If someone gives up or takes too long they are now part of the judging team to make sure that words are not reused.

Continue the game until you run out of words for the chosen letter. It's amazing how many things the kids can come up with and how good they are at catching the repeated words.

- What is Paul thankful for in this passage? (God's mercy)
- What reason does Paul give for his sin of murdering Christians? (ignorance and unbelief)
- What is the trustworthy saying Paul cites?
- What does Paul use as an example of this statement? (his own testimony)
- What is the point Paul is trying to make in vs. 12-17?
- How might this passage tie into what we studied last week? (contrast with the false teachers and the law of Moses; Paul killed innocent people – broke the law – but was forgiven by God)
- In verse 18, Paul reminds Timothy of the prophetic words spoken about him. Why? (encouragement – to remind him of the promises God has made to him)
- Why is Paul giving Timothy instructions? (to help him “fight well in the Lord's battles)
- What instructions does Paul give here? (cling to faith, keep conscience clear)
- This is the second time Paul mentions these in this chapter (see vs. 5). Why do you think Paul gives such importance to it? (Possibly the example of Hymeneaus and Alexander)
- Who are these guys (H & A) and why did Paul throw them out to Satan? (H mentioned in 2 Tim. 2:17)
- What can we learn from this passage?
- What should we do now that we've learned this?

Josh Manning

1 Timothy 2:1-8

Overview - Paul is urging that Timothy and the Ephesian church make prayer on behalf of others a priority. It comes right after the first chapter of scripture which is primarily encouraging Timothy to stay on at the church. Paul now moves on to a section of instructions, telling Timothy what the church needs to focus on and giving him practical advice. Paul also emphasizes that prayer be made for those in authority so that they may lead a quiet and tranquil life. It is possible some of the false teachers may have been instigating riots.

Oral Commentary –

- 1) Paul urges that “entreaties and prayers” be made on behalf of all men. Paul also uses the terms: petition and thanksgiving” along with prayer – basically saying bring the needs of others before God and thank God for them – for all men!
- 2) He specifically points out that we should pray and thank God for all those in authority. He adds the phrase “so that we may lead a tranquil and quiet life in all godliness and dignity.” Paul is quick to point out that Christians are not to be seen as a socially rebellious class – we shouldn’t give our rulers any reason to question our loyalty to – or at the very least respect of – their position. This was possibly said to combat false

teachers who may have been encouraging rioting and rebellion to Roman rule. Paul sees that if we pray for and thank God for those in authority over us, it 1) makes those in authority more comfortable as we are asking God to watch over them, and 2) changes our heart and attitudes toward them. As we make petition for them we may understand them better and not be quick to judge.

- 3) Paul reminds us that God thinks it is good to pray for those in authority and for every other man/women.
- 4) The reason for all this – for prayer and thanksgiving – is because God desires for man to be saved – including our rulers!!!
- 5) Paul leaves, somewhat, his discussion on prayer and begins to talk excitedly about how men are saved. He emphasizes that there is one God, one mediator between God and man, and that is Jesus Christ. He is emphasizing against the Greek culture of many gods and many different ways to achieve some sort of salvation.
- 6) Talks of the work of Christ – He was our ransom, a ransom for all men, a payment for all men.
- 7) It was because of the payment of sin by Christ that Paul became an apostle – not for anything else. It was not for money or prestige or to make his name known, but for thankfulness for Christ's salvation for him.

These scriptures may have been added for a few reasons:

- a) false teachers are teaching many ways to God
 - b) false teachers are teaching there are many gods
 - c) false teacher are saying the law saved people
 - d) Some doubted Paul's apostleship, saying he was in it for the wrong motives.
- 8) Paul returns to the theme of prayer. He emphasizes the believer should pray without wrath or dissention. Again, there is some reason the believe there were some in the church wanting to participate either in some type of protest or out-and-out rebellion.

Problem Passages:

Vs. 2 & 8: Are these blanket statements saying Christians should never protest or participate in an overthrow of government? Should we support a government we think is corrupt? What if Hitler is our president? Should we just turn our heads and live a quiet and tranquil life?

Probably not. If you look at the words of Paul in other places, he encourages Christians to be submissive to the government as long as the authorities are not asking us to do anything morally wrong. In fact, in several places in 1 Timothy, Paul emphasized doing everything *with a good conscience*.

Probably what is meant here, from the best of my knowledge and without looking at outside sources, is that some of these false teachers in the church may have been encouraging rioting when there was really no need for it. Though the ruler of Ephesus was probably a pagan, he probably wasn't forcing the Christians to do anything morally wrong. There was no reason for them to push the authorities and get on their bad side. In fact, Paul believed they should do their best to gain favor with those in authority, not tick them off and make things worse. Paul is trying to convey Jesus' teaching of "Give unto Caesar what is Caesar's and give unto God what is God's."

Personal Response: My personal response actually stems out of what I considered my "problem passage." It reminds me not to buck up and rebel whenever I see something I don't like either in my government, church, organization, job, etc. As long as I'm not asked to do anything morally wrong, I've got no place to try and stir up strife and dissention. In fact, I should pray for those very people I am aggravated with. I should try to gain favor with them. The effects of this are threefold: 1) I will gain their favor and trust by lifting them up and being thankful for them; 2) my own heart and attitude for them will change; 3) as I pray for them, God's Holy Spirit will begin to move in their lives.

Sermon Topic:

How to appropriately respond to those in authority over you even if you disagree with them.

I'd also look at the scripture "give unto Caesar what is Caesar's." I'd relate it to professors, administrators, parents, and bosses who "pick on you." It could also be related to the "old fashioned pastor" who doesn't understand "the young talent in the church." Hit on the importance of not causing dissention and the importance of complaining vs. action and involvement.

Observe:

This passage deals with two issues: what Paul wants Timothy to do, and what Paul wants men to do. He first tells Timothy that he wants him to pray. He wants Timothy to pray for the salvation of “all people.” He says we should pray for kings and others in authority so that “we can live peaceful and quiet lives “marked by Godliness and dignity.” When we pray for the salvation of men, Paul says, it is “good and pleases God our Savior, who wants everyone to be saved.” He then goes on to explain what the “truth” is – Christ’s death on the cross.

He then gives instructions specifically to men – pray with hands uplifted and free from anger or controversy.

Apply:

I need to pray for the lost. Prayer is not all about needs, but when I pray for the salvation of others, I catch the heart of Jesus’ mission. Also, when I pray it should be free from anger or controversy.

- Compare this passage with what we've already studied. Does it seem different somehow?

Yes, Paul here begins to give practical, measurable advice. To this point, we were only getting things like, "Cling to your faith." Now, stuff Timothy can actually measure and do.

- Paul tells Timothy to practical things here. What are they?

Pray for all people; men pray with holy hands lifted up to God.

- Whom is Timothy instructed to pray for?
- What is he to pray?
- Why is he to pray for these people?
- Paul specifically instructs men to pray in a particular way and with a particular attitude. What is it?
- Why is this important?

Josh Manning

1 Timothy 2:9-15

Overview: This is an extremely tough section of scripture to understand completely. At face value and without any knowledge of what has gone on in Ephesus, I will try to interpret this passage to the best of my ability.

Basically what I am seeing is that this is Paul's instruction to women in Ephesus – their place and duties in worship. It comes directly after a passage on men in worship – a section in which Paul encourages all men to pray for everyone, emphasizing prayer for government officials. He encourages them to pray and lift up holy hands rather than to be filled with wrath and dissent. Likewise, Paul commands women to adorn themselves with good works, not with outward vanity. Paul also gives instruction to Timothy not to allow women to teach or exercise authority over men in Ephesus, and gives his reasoning why he believes it to be improper.

Oral Commentary:

- 9) Paul is saying here for women to wear modest clothing, not to have braided hair or gold or pearls or costly garments.
- 10) Women should be more worried about good works than with looking nice. I don't think Paul is saying to look like a bum here, but he is saying

that good works are what will show our Godliness, not impressive clothing.

- 11) Paul again stresses that the women in this church are to receive this command, as well as other Biblical commands and instructions, with entire submissiveness. They aren't to complain, but are to obey these commands.
- 12) Paul then states that he does not allow women to teach and exercise authority over men. In fact, they should remain quiet during the church service.
- 13) Paul then seems to go on and give a scriptural argument for why he does not allow women to exercise authority over men. He says several things: first of all, Adam was created first.
- 14) Secondly, it was Eve who was deceived by the serpent, not Adam.
- 15) He then says that women will be preserved through giving birth to children IF they continue in faith and love and sanctity with self-restraint.

Problem Passages:

This whole section is pretty tough:

Vs. 9 – Is Paul saying that for women to wear pearls or gold or expensive clothes to church is a sin? I don't think that seems right, in fact, this seems to be entering into a type of bondage. Must women look at their closet and through out every garment that is \$10 or more??? No, but I do think that there

may have been some competitive women in Ephesus that would judge other women based on what they were wearing – “Sally wasn’t wearing pearls this week! She must not love God as much as I do! She has a nice set of gold rings, but she didn’t bring her best before God!” Paul is saying that fashion has nothing to do with character or the amount of love we have towards God – it has nothing to do with sincerity, but if we are going to go around making claims to being Godly, let it be for our good works. In other words, be more concerned about your actions, not what you look like.

Vs. 11 – Must a woman receive all instruction quietly and submissively? What if the instruction goes against her core values? What if it goes against Christian teaching and doctrine? No, I don’t think Paul is commanding women to be pushovers, but to obey Biblical instructions. I think the previous instruction was a tough command, as was what we says next will be, and is telling the women not complain or to rebel, but to obey God and Godly instruction.

Vs. 12 – 14 – Are women never to be involved in ministry in any way? And are men never to be in submission to women in ministry? (i.e., can Amanda tell me what to do?) This is an amazingly tough piece of scripture, especially if we compare it to our society today. I think we must all come to this scripture and put aside our church background, family upbringing, and own opinion on women, and try to learn what the Bible truly teaches on the subject.

As far as women in ministry goes, I think there is way too much other Biblical evidence to assume that a women has no place in vocational ministry. God has used many women in the Bible – Debra, Ester, Lydia, Mary, Priscilla. They all did great deeds and Deborah was even considered a Judge – a position that was predominantly held by men and which was of vital importance to the survival of the Israeli people. What Paul is showing, though, is that he does have the authority to limit their role in ministry.

What about women never being able to teach or have authority over men? This I have a bigger problem, with and the truth is I simply don't know. In fact, when I look at 13 and 14, it seems as if Paul is giving a scriptural reason for women not having authority over men.

I'm tempted to look, however, at the situation of Deborah in the book of Judges. Deborah was a prophet and a judge that the sons of Israel came to ask for advice (Judges 4:5). In vs. 6, she sends for Barak and commands him to take an army to fight against Sisera. He refuses to go without her, and she tells him, "I will go with you, nevertheless, the honor will not be yours on the journey you are about to take for the Lord will sell Sisera into the hands of a woman."

In this situation Deborah was 1) already established as a prophet and a judge – the sons of Israel asked her for advice; 2) was able to give Barak a command.

HOWEVER, when Barak asked for her to go with him, she said he would not receive honor. At the first reading, this seems to imply that it would be dishonorable for him. However, it could be read that he would not receive honor not necessarily because a woman did his job, but mostly because what would be remembered about him is his cowardice and unfaithfulness. He had more faith in Deborah than in God. God wanted to honor him, but he wasn't ready to accept the honor. What people remember now is not the great Barak, but the fact that Deborah, a woman, defeated Sisera.

In the end, however, I'm still at a crossroad. Paul seems to be pretty straight forward in what he says. And Deborah does seem to make out that being handed over to a woman is a pretty sad thing. And I'm still at odds for Paul bringing in references to the fall. The only explanation I could come up with for that would be the Deborah Gill interpretation – that there were some teachers saying that women were created first and that men had sinned, and that were trying to push for women's domination of men. However, nothing in the book of 1 Timothy even refers to that. In fact, the false teachers Paul rights about earlier in the book all seem to refer to the Mosaic Law.

In the end I simply don't know, and my gut tells me that there is nothing wrong with women teaching men in an area where they have more knowledge (mostly because of the sons of Israel coming to Deborah and possibly even because of

the culture I grew up in), but I would also be slow to condemn those denominations that do not allow it. In fact, I can understand their cautiousness. The issue on this should not be women's rights or any of the other things we turn it into, but what does the word of God say. In fact, I would be hesitant to condemn them at all. As Paul was able to have women cease teaching, I believe the authority also lies upon a pastor to make that decision as well.

Vs. 15 – Is the salvation of women depended upon childbirth? I think what this scripture is getting at is in connection with the verses on the fall right above it. Eve, and therefore women in Paul's argument, brought death into the world by being deceived by the serpent. However, they also bring life into the world through childbearing – a sign of redemption. From this I understand that women should have children if they are able. Though I wouldn't put it on the same level as baptism, I will compare it to that. Baptism is not needed for salvation, but is something every believer should do as an outward sign of faith. Likewise, Christian women who can have children should want to because the Bible commands us to. It is not, however, childbearing that saves them, but "if they continue in faith and love and sanctity with self-restraint."

Personal Response: Though this text is directed towards women, I'm not arrogant enough to say I could get nothing out of this text. From this I learn to recognize Spiritual authority over me – to listen to it without questioning it, even when I think the command is absurd, as long as it does not violate a Biblical

principle. I also learn to not to be worried so much about how I appear or come across to others, but to focus on serving and honoring God with my actions.

Sermon Theme: I would stick to the importance of serving God and honoring him with your actions – not in worrying about the appearance of yourself or of others – not judging people based on what they are wearing but on encouraging people to serve God in their actions.

Observe:

Hard passage! Paul says he wants women to dress modest and not all fancy. They should – in worship – wear appropriate clothing and not something that would purposefully draw attention to them (in essence, to be a distraction). It should not be about setting a social-status contest – not looking to others for approval, but should do good things.

Paul wanted women to learn quietly – submissively. I think this is also due to a distraction thing as women were not highly educated and probably would have tended to ask more questions.

Vs. 14 – not sure if this is a continuation of the idea of the beginning of a new one. This would be very important. However, I do believe it shows God has given some type of natural authority to woman. This is not to be used to “keep women down.”

Vs. 15 – Obviously, childbearing is not a requirement for salvation. My best guess is that Paul is making mention to Christ, who was born of a woman.

We cannot separate this passage from the time in which it was written: a male-dominated society; problems with false teachers.

Interpretation:

Don't be a distraction during worship! From your dress to your mouth, don't do something that will take away from what God is doing. Not a time to cut up and get attention.

Paul/leader of the church obviously has an obligation and authority to choose who teaches.

Don't allow social-status determine relationship with the body. Don't expect them to look like me. No fashion contests.

I don't think it means men were excluded from these things, probably just a problem with the females in Ephesus.

Apply:

Is the way I dress allowing people to be free to worship, or am I hampering them – setting up some type of social strata?

What did we talk about last time? What is the context of this passage?

What does vs. 9-10 say about the appearance of a woman?

Do you think this should apply just to women?

What are some of the things pearls and gold represent today?

Do you think it would be a sin to wear them?

What is Paul really saying here?

Vs. 11-15 are hard. Is Paul wrong?

Is this passage saying what it says?

Joshua Manning

Exegesis

1 Timothy Exegesis, 1:1-11

Charles Gravely “Mistaken”

Overview:

Paul gives Timothy instructions on qualifications for the offices of Bishops and Deacons in the church at Ephesus. This comes directly after a section of scripture declaring what men and women are to do during worship. Timothy has obviously had a bit of difficulty in choosing leaders or deciding which type of individuals should be placed in leadership. It is possible that there were a few charismatic yet unmoral people vying for church leadership.

Oral Commentary:

1. Paul affirms that aspiring to be an overseer is a fine work. With this verse, he introduces the idea of overseer, or bishop, to the letter. He also portrays it as something one should long to become! Possibly some were casting it in a negative light, or saw it as a job for leeches and crazy people. Paul is affirming that “normal people” need to step up – that overseer is a fine and very important job that should be given to qualified individuals.
2. Paul starts to list the qualifications of being an overseer:
 - Above reproach
 - The husband of one wife
 - Temperament
 - Prudent
 - Respectable
 - Hospitable
 - Able to teach
3.
 - Not addicted to much wine
 - Not pugnacious
 - Gentle
 - Peacable
 - Free from the love of money
4.
 - Able to manage his household well
5. Paul makes a side note that if a man cannot lead his own household, how can he be expected to take care of the Church of God
6. Paul continues to list the qualifications: Should not be a new convert or else will be prime for pride
7. They must be a man of good reputation with those outside the church – again, Paul is looking for someone who will live a tranquil and quiet life without wrath or dissension.
8. In verses 8-10, Paul begins a new list, this time aimed at the qualifications of deacons. This list is not quite as exhaustive yet: men of dignity, not double-tongued, not addicted to much wine, not fond of sordid gain, holds to their faith with a clear conscience, and must be tested. If they are able to pass the testing of their call, and prove to be beyond reproach and meet the above qualifications, then they may serve. Paul made these lists fairly tough to make sure crazy false teachers don't make it into sensitive positions.

Problem:

What exactly are the duties of bishops and deacons?

Personal Response:

As a Christian leader, I need to keep my life pure, manage my household, and stay above reproach in the community.

Sermon Theme:

Break the list down into a series on how to lead the life of a Godly leader.

Observe:

This passage speaks about the qualifications for elders and deacons in the Church. Paul starts of reminding Timothy that it is good to pursue leadership in the church. He then says elders should be “above reproach ... faithful to his wife ... exercise self control ... live wisely, and have a good reputation. He is to entertain guests and be able to teach. No heavy drinking or violent disputes, not a lover of money. Finally, he must be able to manage his own household.

Deacons, similarly, must be well respected, men of integrity, should not be heavy drinkers or dishonest with money. They must be committed to the faith and have a clear conscience. They should be closely examined.

Elders, also, are not to be young in the faith.

Interpretations:

Obviously, Paul is showing that there are standards to leadership. Obviously, the elders are held to a bit of a higher standard, yet the deacons must also be closely examined. As leadership is an “honorable thing,” it seems that Paul wants to make sure only honorable men are part of it. I don’t think these things are conditions of salvation, but point to the type of lifestyle expected of those who turn from sin.

Apply:

Live above what is “okay.” Even though these are qualifications for leadership, it is a good example of the lifestyle even non-leaders should aspire to. Again, this isn’t salvation, but it is something we should shoot for. No condemnation if we fail – there is grace. However, our heart should want to do these as we see it as pleasing unto God.

1 Timothy 3:1-10 Questions

- Have students read the passage aloud and then silently
- What is the main thing going on in this passage of scripture?
- Does this tie into what we have studied the last few weeks?
- Paul starts this passage off saying, “This is a trustworthy saying...” Why do you think he says that?
- Is “aspiring to be an elder” something you have ever considered? Why or why not?
- What are some of the qualifications for being an elder?
- Do any of them jump out at you? Why do you think that one is mentioned?
- What is the difference between an elder and a deacon?
- Do any of the qualifications of being a deacon jump out at you? Why do you think that one was mentioned?
- How does this passage of scripture apply to my life?
- What is something I can practically do to live this out?

1 Timothy 3:11-16

Overview:

In this section, Paul continues to state the qualifications of deacons and of their wives. This comes directly after a section where Paul created a list of qualifications for elders and deacons. Paul does this so that Timothy and others will know how to conduct themselves within the household of God. He stresses living a Godly and holy life!

Oral Commentary:

11. The deacon's wife, or the deaconess by some translations, are to be worthy of respect, not malicious talkers, temperate, and trustworthy
12. A deacon must also be the husband of but one wife and must manage his children and household well
13. Paul declares that those who serve in the capacity of deacons will gain an excellent standing. It will also strengthen their faith in Christ.
14. Paul states his desire to come visit Timothy soon but
15. Is scared he may be delayed and wants Timothy to know how people must conduct themselves in the church – which is the pillar and foundation of the Truth.
16. Paul declares that beyond all questions, the question – or mystery – of living a Godly life is the greatest. He then either writes or quotes a poem/creed about Christ – appeared in body, vindicated by the Holy Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

Problem Passages:

Wives or deaconess? I need to do more research on the Greek here, but my initial reaction – in context of the last half of chapter 2, is that Paul is here talking of Deacon's wives.

Personal Application:

The importance of strong character and a strong family for those in the ministry. There is a set code of conduct for the church – Holiness. Not a "do-whatever-feels-good" club.

Sermon Topic:

The church is the foundation and pillar of Truth. What is Truth? What is "the church"?

Observe:

In this selection, Paul follows two thoughts. First, he concludes his thought on the qualifications for deacons by talking about their wives (though some can argue it should be translated as female deacons). Assuming this passage is speaking about their wives, Paul is basically saying they must be held to the same standards as the deacons – they should be well respected, not slanderers, exercise self-control and be faithful. The deacon should be faithful to his wife and manage his household well. Those who do well as deacons will be rewarded with respect.

Paul then switched thought. He again repeats the purpose of his writing – “... if I am delayed [in visiting Ephesus], you will know how people must conduct themselves in the household of God.” He then reminds Timothy of their mission: the great mystery of “our faith.”

Interpretation:

- You can judge a person’s character by watching those whom he lives his life with
- Biblical commands for morality – slander, self-control, faithfulness, management of household
- Respect should be given to those living this out
- It is important to teach people proper conduct and use whatever means possible
- The great mystery is that God became human, was made known, believed in, and returned to heaven.
- We live morally to honor God and what He did for us, not just for the sake of “being good”

Apply:

- Manage my household better! I’m responsible for it. It is an indication of my character. I can honor God in the way I approach it.
- Use whatever media possible to explain my faith and teach others
- Do these things out of respect for God

1 Timothy 3:11-16

- Read passage allowed
- Silent reading
- What is happening in this passage?
- How does this tie in to what we studied last week?
- Why is Paul laying out a list of do's and don'ts? (to show we need to live up to a moral standard!)
- What are some of the things listed?
- Let's take it and apply it to us ... what does it mean to slander others? Why is this wrong? What can you do if you find yourself doing it?
- Why is it important to exercise self-control and be faithful in all you do? How can you live this out?
- Obviously you cannot literally be faithful to your wife or manage your children and household well. Are you exempt from this standard? What are some ways this could apply to your life?
- Vs. 13 says those who do well ... will be rewarded with respect. How can we show respect for those who are running after God? (Stand up for them. Get each other's back. Listen to your authorities, even when you don't understand exactly why they are saying something. Ask them questions; learn from their successes and mistakes.)
- Some scholars translate vs. 11 not as wives, but as deaconesses. Would this change the meaning of the passage? (No. The principles are the same. Remember what Paul says in 1:4-6.)
- What is Paul saying in vs. 14 and 15?
- What do you think the phrase "pillar and foundation of truth" means?
- What is "the church" in this context?
- Why do you think Paul adds this? (To remind them WHY they live to the moral standards ... not to just be "good people.")
- From this passage, it seems as if Paul felt an obligation to teach others what God had revealed to him. This is something that we should all feel – a desire to share that which God is teaching us to other people. What are some ways we can do this?

Joshua Manning

Exegesis Class

1 Timothy Ch. 4:1-8

Professor Charles X-Gravely

Overview: In this section Paul is announcing that the Holy Spirit has said that some will fall away from the faith in “the later times” and turn to false teachings. Paul most likely believed and expected that these very things were happening in his own time, and he was encouraging Timothy not to be discouraged by it, but to point them out to the believers.

Oral Commentary:

- 1) Paul says that the Holy Spirit says that many will fall away from their faith in Christ, and will instead begin preoccupying their minds with thoughts of deceitful spirits and doctrines of demons. In other words, people will begin holding on to the teaching of philosophies and other religions that go contrary to Christianity.
- 2) Many will fall away because of the hypocrisy of liars – possibly false teachers who teach false doctrines in the name of God. This hypocrisy is sealed in their conscience. They know they are not representing Christianity accurately, but they continue anyway.

- 3) Some of these “thoughts of deceitful spirits” and “doctrines of demons” are the forbidding of marriage and the abstinence of food which God created to be gratefully shared in by believers.
- 4) Paul gives theological reasons why the above teachings are false, leading me to believe they were taking place at Ephesus. Possibly an explanation, too, of the “women are saved by childbirth” announcement. Paul says here that food is created by God and is, therefore, good because He purposes it to be so. He declares that nothing created by God is to be rejected so long as it is received in gratitude.
- 5) Food is sanctified by the word of God and prayer, not by any inherently good quality it may possess.
- 6) Paul tells Timothy that part of his being a servant of Christ is to point out false teaching to other believers, making sure that these false teachings do not take root in their lives. In other words, Timothy cannot just ignore these teachings and either hope they go away or have confidence the believers will know they are wrong, but he must be aggressive in pointing them out and showing why they are wrong. In order to do this, though, Timothy needs to constantly be nourished in sound doctrine and the words of the faith.
- 7) He is to have nothing to do with worldly fables fit only for old women, but is to spend time disciplining himself to be godly. The phrase “but have nothing to do with worldly fables” is used. This contrasts the worldly

fables to sound teachings. In other words, Timothy is encouraged to fill his mind with sound doctrine and look at the godly way to do things, not base his decisions based on hear-say or the culture around him.

- 8) Paul emphasizes the concept of godliness that was mentioned in verse seven. Here he says that while disciplining our physical body is of only little profit, godliness is profitable in all things. It contrasts physical discipline – something that is of benefit to the present life – to spiritual discipline – something that is beneficial for this life and the life to come!

Problem Passages:

Vs. 1 – “in the later times” . . . Paul was talking about the “end of days” yet was addressing situations going on in the church at Ephesus. Was the Spirit mistaken in what it told Paul? No, I think there will still be a great falling away in the later days, and the Spirit was still speaking to that, but it was also inspiring Paul to speak to his current situation. Besides, one could argue that everything taking place during the Age of the Church is, in actuality, the “later times.”

Vs. 4 – Everything created by God is good. Obviously, not everything on earth is good. There is evil in the world – death, destruction. I believe what this passage is talking about, though, is the creation itself, not the result of parts of it. Alcohol in and of itself is not evil or bad, only when it has been perverted by men . . . the same can be said of sex, fire, free will, etc.

Vs. 5 – What are worldly fables only fit for women?? How does this correspond to our lives today? Are we not to listen to folk tales, study mythology (I personally always think of soap operas when I read this. I don't know)? Is it okay for old women to focus on these things and not study the word of God? This is a scripture that I think needs some more study. My gut reaction is these fables were tales that were often told my old women for entertainment / gossiping purposes. They would give more credence to them than to the gospel.

Personal Response:

I come away from this passage realizing the need to combat false teaching when I hear it. While it's still important to pick and choose your battles, I recognize I cannot just ignore false teaching and hope it goes away or that the people in my group will no better. I've got to point out how teaching is inconsistent to the Bible. I also recognize the importance that to be able to point out false doctrines, I've got to have my own foundation in sound doctrine and fill my head with the word of God, not waste my time on things that will make me stumble and think other things might be the Truth.

Sermon Topic:

I can use this to preach on why it is important for Christians to be rooted in sound doctrine.

Observe:

Paul informs Timothy of what the Holy Spirit has been saying – that some people would turn away from the “truth faith” during the “last times.” He says they will not be following after the teachings of Christ, but will follow “deceptive spirits” and teachings “from demons.” These people, Paul says, have literally had their consciences seered from them. Some of these teachings are “do not marry” and “do not eat certain foods.” Paul then lays out the theological concern that all foods are okay to eat.

Paul then instructs Timothy to explain these theological truths to the brothers and sisters in Ephesus. He says Timothy would be a “worthy servant of Christ Jesus, one who is nourished by the message of faith.”

He urges Timothy, however, not to allow the explanation to be turned into an argument; but rather to train himself to be Godly! Paul compares physical and spiritual training, showing both are needed.

Interpretation:

- People will come at us with false truths. We must recognize them for what they are and be able to show how they contradict the Bible.
- Be able and willing to explain why certain teachings are false.
- One should concentrate on training spiritually, not worrying about winning an argument.

Apply:

- Don't argue over foolish stuff
- Know the false teachings lurking in the church and be able to explain it to others

1 Timothy 4:1-8

- Pray
- Read Aloud
- Read Silently
- What is going on in this passage? What is it saying?
- How does this passage tie into what else we've read so far?
- What do you think Paul was saying in verse 1 when he talks about the end times?
- Does it scare you to think about someone with a dead conscience?
- How do we protect ourselves from having one?
- What are some of the things these false teachers were saying?
- Why are they false teachings? Don't they seem admirable? Shouldn't we give up some things for God?
- In verse 6, Paul tells Timothy to combat false teaching, but in verse 7 he says not to waste time arguing over godless ideas. Does this make any earthly sense?
- How can we recognize and combat false teaching?
- What is Paul saying in verse eight?
- How can we train for godliness?

Josh Manning

October 14, 2005

1 Timothy Exegesis – 4:9-16

Professor Charles McGravley

Proapt

Rewrite the passage: It is a trustworthy statement deserving full acceptance.

For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

Prescribe and teach these things. Let no one look down on your youthfulness, but rather in speech, conduct, love, faith, and purity, show yourself an example of those who believe. Until I come, give attention to the public reading of Scripture, to exhortation and teaching. Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. Take pains with these things; be absorbed in them, so that your progress will be evident to all. Pay close attention to yourself and to your teaching; persevere in these things, for as you do this, you will ensure salvation both for yourself and for those who hear you.

Where? Timothy is in Ephesus

When? The letter was written after the church had been well established, yet was still relatively young. Paul refers to “sound doctrine” and “trustworthy statements” – obviously the church has been around long enough for these to develop, yet is still young enough that many in the church are swayed by false teachings.

How? Pen and Ink???

Who? Paul, formally Saul, and Timothy his “true son in the faith”

What? Paul is encouraging Timothy to teach sound doctrines, to teach the truth about Christ and godliness, because it is what they strive for. He tells Timothy to be confident, not to allow others opinions of him to distract him from his teaching. Paul reminds Timothy that he has a special, spiritual gift which was given to him by God. If he uses this gift, continues in teaching truthful doctrines, then people will come to salvation!

Why? Apparently, there are many false teachers in Ephesus and Timothy isn't 100% sure how to handle them. He is concerned about his young age and some may be holding that against him. He is most likely discouraged, and Paul is reminding him that God has already given him all the tools he needs to do the job.

Outline:

- I. Godliness – mentioned in verse 8
 - A. Trustworthy Statement

- B. Labor and Strive for it
- C. If we fix our eyes on God, we will want to be godly
- II. Teach Sound Doctrine (mentioned in verse 6)
 - A. Prescribe and Teach
 - B. Give attention to public reading of Scriptures
 - C. Pay close attention to teaching
- III. Encouraging Timothy
 - A. Let no one look down on you because of youthfulness
 - B. Be an example in speech, conduct, love, faith, purity
 - C. Do not neglect spiritual gift
 - D. If you persevere, you will ensure salvation for yourself and for those who hear you

Interpreter's questions:

Historical Questions: What is the author trying to say?

Again, Paul wants to instruct Timothy on how to handle false teachers and on how to run the church, and to encourage him in that act.

Theological Question: What is being taught about the nature of God, man, sin, church, salvation, the Christian faith?

- God is the Savior of all men.
- Christians should place their hope in God, not in other things.

- God does not, nor should Christians, judge others by their age or other outward appearances, but rather watch their speech and conduct? Do they treat others with love? Do they show faith? Do they live lives of purity?
- Christians should live their lives as examples for others.
- Christians should give attention to the public reading of Scripture, to exhortation of one another, and of teaching one another about the things of God.
- God gives spiritual gifts. They are for the use of the body, such as leadership or teaching or prophetic utterance.
- One should be careful to teach true doctrine.

Application:

How do the general principles apply to my understanding of God, the body of Christ at large, the world?

- I need to be careful not to judge people based on their age when it comes to the things of God. Just because someone is young does not mean they cannot hear from God and be called to speak truth into my life. On the flip side, just because someone is old and wrinkled does not mean they have everything figured out or are closer to God than I am.

- I must remember to lead a pure life, full of love and faith. My conduct and speech need to reflect this. In doing so, I will be an example to others in how to live for God.
- I need to be careful to study the Bible to ensure that what I teach is sound doctrine.

Now to Exegete!

Overview:

Paul is encouraging Timothy to teach sound doctrines, to teach the truth about Christ and godliness, because it is what they strive for. He tells Timothy to be confident, not to allow others opinions of him to distract him from his teaching. Paul reminds Timothy that he has a special, spiritual gift which was given to him by God. If he uses this gift, continues in teaching truthful doctrines, then people will come to salvation! Apparently, there are many false teachers in Ephesus and Timothy isn't 100% sure how to handle them. He is concerned about his young age and some may be holding that against him. He is most likely discouraged, and Paul is reminding him that God has already given him all the tools he needs to do the job.

Oral Commentary: - NIV

9. Paul is about to announce a trustworthy statement

10. This is the trustworthy statement for which Christians are to labor and live their lives – We have put our hope in God, who is the Savior of all men. Paul is laying out a teaching, a piece of truth, that Timothy can hold onto and teach others. Paul may here be combating some of the false teaching stated previously – declaring that those who are putting hope in other things, possibly in abstaining from marriage or certain foods, are putting their hope in the wrong things.
11. Timothy needs to take authority in these things – he is to command and teach them! Command and teach that the hope, the salvation of the Christian, is God.
12. He is not to allow others to use his age against him, or even to allow it as an excuse for himself, but is to set an example for others.
13. The church needs to be devoted to the public reading of Scripture, to preaching, and to teaching.
14. Paul further encourages Timothy not to neglect his spiritual gift. He's going back to the encouragement he made in 1:18, reminding Timothy that God is indeed on his side, and that God has given him all the tools he needs to accomplish the task at hand.
15. Timothy is told to be diligent in these things – to the public reading of scripture, to preaching, and to teaching. Therefore, people can see Timothy's progress.

16. Timothy is further instructed and encouraged to watch his life and the doctrine he teaches closely. If he leads a Godly life and teaches sound doctrine, then people will get saved.

Problem Passages:

Personal Response:

- I need to be careful not to judge people based on their age when it comes to the things of God. Just because someone is young does not mean they cannot hear from God and be called to speak truth into my life. On the flip side, just because someone is old and wrinkled does not mean they have everything figured out or are closer to God than I am.
- I must remember to lead a pure life, full of love and faith. My conduct and speech need to reflect this. In doing so, I will be an example to others in how to live for God.
- I need to be careful to study the Bible to ensure that what I teach is sound doctrine.

Sermon Theme:

As far as an XA service goes, this can be taken in several different directions. I think for this I could emphasize either the importance of not neglecting spiritual gifts or in "watching your life and doctrine because if you do, you will save both yourself and your hearers."

Observe:

Paul writes in this selection that “This is a trustworthy saying” I’m not sure, though, if this is in reference to what he says in verse 8 or 10. In either case, verse 10 declares that Christians work hard and struggle because our hope is in God. Paul says that God is the savior of all people – particularly of all believers (???). This may be a potential “problem passage.” What does it mean?

In verse 11, Paul tells Timothy to teach the things Paul has mentioned thus far and insist that everyone learn them. It is not enough that just Timothy know about the qualifications of deacons and elders, but for everyone to learn. Paul goes on to tell Timothy not to “let others think less” because of his age, but encouraged him to be an example to all the believers, reminding Timothy of prophecies spoken over him. He tells him to focus on reading scripture and teaching on it, encouraging others. He wants Timothy to throw himself into his work so that people can see progress. This selection closes with Paul telling Timothy to watch his actions and teaching, both for his own salvation and the salvation of others.

Interpretation:

Vs. 10 – We are working for God – for a reason and a purpose – not just for day to day living

Vs. 11 – Important that we do our part in studying and learning scripture

Vs. 16 – Link between actions/teachings with personal salvation and responsibility to others

Vs. 12 – Important to remind people of their calling in the face of discouragement

- Pray
- Read Passage Aloud
- Read Passage Silently
- What is the main point of this passage?
- How does this tie in with what we studied last week?
- In verse 10, Paul says we are working hard and continuing to struggle for something. What?
- Do you feel that is the reason you are “working,” or do you feel something else motivates you?
- What does it mean to work hard for the living God?
- What is Paul saying in verse eleven?
- Why is this important?
- What does it mean for you? What are some ways you go about learning scripture? What do you do to teach scripture?
- In the second part of our passage, we derive the fact that some people had been giving Timothy a rough time because of his age. Can you sympathize with Timothy?
- What does Paul say to encourage him? (be an example in your actions and word ... reminds him of gifting and words spoken over him)
- What are some ways you encourage yourself/find encouragement/encourage you?
- In vs. 16, Paul seems to link Timothy’s actions to his own salvation and even the salvations of others. We know about God’s grace, so what do you think this means?
- What have you learned tonight?
- What are you going to do with what you learned?

Josh Manning

1 Timothy 5:1-8

Charles the Admirable

Overview:

Overall, this section is telling Timothy how to treat others in the church and also lists the manner in which widows must conduct themselves. This passage comes right after a passage in which Paul is giving Timothy instructions and encouragement in how to use his gifting – to teach, preach, publicly read scripture.

Oral Commentary:

1. Paul begins to tell Timothy how to treat other people in the church. He begins by saying that Timothy should not sharply rebuke an older man, but appeal to him as he would his own father. Also, Paul tells Timothy to treat younger men as he would his own brother.
2. Paul continues: treat older women as mothers and younger women as sisters. He is to treat women in a pure way.
3. Paul tells Timothy to honor widows . . .
4. But if a widow has children, they are the responsibility of the children, not the church.

5. Those widows who should be supported by the church are those who have truly been left alone – there is no one who can support her. But they must also fix their hope on God, be in prayer. Live a godly life!
6. The widow, though, who does not focus on God and who fills her life with “wanton pleasure” might as well be dead.
7. Timothy is to teach all these things as well. Paul wants to make sure these ideas are seen as the norm, not as something crazy.
8. If there is any widow, or anyone in that case, who is in need yet whose family does not provide for her/him, the family that has done the neglecting has also completely neglected the Christian faith to the point of even denying it! They are to be considered worse than unbelievers.

Problem Passages:

Personal Application:

I can apply this in several ways! First of all, it's important to learn how we our relationships with others in the church should look. It's important to view older men as fathers, older women as mothers, and others as my brothers and sisters.

I also think it's important to emphasis seeing the younger women as sisters in Christ, not as potential wives.

In all the qualifications for widows, it makes me think that some women who's husbands had died were probably most assuredly not taken care of in the

church. One of my first gut reactions is that this is wrong – everyone in need to have their needs met. But then I think about it, and I realize that sometimes we may think or feel there is a need, but that to meet that need then would be to not allow someone else in more need to have their needs met. We need to learn to take care of our own family so that the church can focus on helping those who truly have no one to help them. It's also a good reminder that it is okay to say no in order to best utilize your resources.

Sermon Topic:

A good Chi Alpha sermon could be how to treat other people in the church – how men and women should treat each other as brothers and sisters, not potential mates.

Word Study:

Vs. 3 – “*Honor* widows” (NASB) . . . or “*give proper recognition* to those widows” (NIV)

Greek word *timao*:

- A. To esteem, honor, reverence
 - To treat with honor, to bestow special marks of honor and favor upon someone
- B. To prize, to fix a value or price upon something.

Observe:

In this passage, Paul transitions from telling Timothy to stay true to his calling into telling him how to treat others – and encouraging him to share this information with others in the church. First, he says not to speak harshly to older men, but to treat them with respect. He says to look upon the younger men as brothers and women as sisters, and to treat older women with the same respect he would give his mother.

He then tells Timothy to take care of widows, but is quick to point out who qualifies as a widow who needs help. He warns about using church resources to help widows who have family to take care of them. Paul saying the church should focus on those who 1) have no children or grandchildren and 2) have placed her hope in God. Paul says to inform the congregation of these rules so that no one will be open to criticism (my guess is for criticism for not “helping” widows with families of those “living for pleasure”).

Paul ends by giving an adamant rebuke to those who do not take care for their relatives, saying they are worse than unbelievers.

Interpretation:

- Don't be too arrogant with other people, even if they dump on you.
- Give others respect in the body. We are a family, not a dating service.
- Take care of the needy, not all about goose bumps and giggles.
- Take care of parents and needy relatives before you expect the government/church to!
- Communicate rules and policies for helping others. It is okay to have guidelines to make sure resources are used wisely and not just thrown away.

Apply:

Build a better relationship with parents and my needy relatives. Take care of them even when inconvenient. This should be my #2 priority.

- Pray
- Read aloud
- Read silently
- What is going on in this passage?
- How does this connect with what we read last week?
- How does Paul say we should act toward older men?
- Do you think this is wise advice? Why or why not?
- What does Paul say about younger men and younger women?
- What does this mean?
- How would this affect our relationship with our peers if we did this?
- Do you find anything significant with what Paul says about the way we should treat members of the church? (basically, he's telling them to act like a family, not an organization)
- Are we doing this?
- How can we improve in this?
- Sum up what is being said in vs. 5-8.
- What type of widows should be helped? What type shouldn't?
- Why does Paul differentiate the two? Why not just help them all?
- What should be the attitude of the widows receiving help?
- Why do you think it was important for Paul to remind Timothy to share the widow policy with the church?
- What is the significance of vs. 8?
- What have you learned tonight, and how will you put what you learned into action?

Josh Manning

Exegesis

1 Timothy 5:17-25

Charles "The Brain" Gravely

Overview: This passage of scripture jumps around quite a bit. It seems as if Paul is beginning to close up the letter and is now giving Timothy quick pieces of advice. Because of the conciseness of the passages, it seems to be answers to questions that Timothy has written and asked Paul. The main topics being spoken about are elders, keeping instructions, health issues, and sin / character issues.

Oral Commentary:

17. Paul tells Timothy that elders who direct the affairs of the church, and especially those whose jobs are teaching and preaching, are worthy of a "double honor." There may have been some in the church who did not agree with the practice of paying those whose work was in service to the Lord and the local body.
18. Paul goes on to use scripture to back up his previous instruction, showing that it is not just his bias towards ministry causing him to say what he's saying, but pointing out that it is a Biblical position.
19. Paul continues to instruct Timothy and tells him not to even entertain accusation against the elders unless there are two or three witnesses at

least. Apparently there were some accusations of elders going around and Timothy wasn't sure how to handle them all, wasn't sure how to judge what accusations were valid and which were just hogwash. He also may have had some questions about what to do when an accusation was valid.

20. Paul also instructs Timothy on what to do when an accusation was valid – how he should handle the situation. Paul says that those who are sinning should be rebuked publicly so that others may take see the consequences of sin and change their own action.
21. Paul then charges Timothy, possibly knowing his tendencies toward timidity, to keep these instructions! There were possibly a few situations Paul had in mind when he wrote this letter, and wanted to make sure Timothy was pressed to follow through with the instruction and not to back out just because he liked the sinner. Not sure if this was just for the immediate instructions above, or if Paul meant it for all the instructions in the letter. In either case, I'm not sure it matters. Paul is reminding Timothy of his responsibility to God of the job he needs to do.
22. Paul instructs Timothy not to be too quick to "lay hands" on someone. I'm assuming this means not to be hasty in appointing someone to ministry. Paul also encourages Timothy to not participate in the sin going on around him, but to stay pure.

23. Paul then tells Timothy to not just drink water, but to drink a little wine for his health. Timothy is probably having some specific health problems that wine is known to help out. It is important to notice, though, that Paul clearly says, "a *little* wine," keeping with the theme of moderation. It is interesting to see Paul giving real, practical advice about sickness, not just telling Timothy to "trust in God to heal you."
24. Paul gives advice on how to judge a man's character and the issue of sin. He says that with some men, it will be easy to see they are sinners. Their sins are so obvious and big they'll reach the place of judgment long before the man sinning ever gets there. Others, though, are less obvious. They may seem like quality guys on the outside, but as time goes on, the pattern of sin slowly travels behind them.
25. In the same way, most good deeds – just like sin – are obvious. Those which aren't obvious, however, will not be hidden and will eventually come to light.

Problem Passages:

Vs. 23 – the whole issue of alcohol. Is there a place for alcohol in the church, or should we avoid it? Here, Paul encourages Timothy to drink wine. Is this something he would encourage everyone to do, or does Timothy's health place it in a different context? Much like today many prescription drugs are legal and encouraged for health conditions, but outlawed in other contexts (marijuana in

some states like California). If there were other alternatives to wine for Timothy's ailment, would Paul have recommended them instead?

Personal Application:

I pull away from this text an appreciation for the last two verses. I'm reminded that sin will be revealed and that good deeds will be known when it's all said and done. It is an encouragement to me to not take shortcuts or try to "cheat the system," but to do a good job in all I do; to have a good attitude and to strive for righteousness. If I slack and laps into an area of sin – even a small one – it will eventually be made known.

Sermon Ideas:

Using the last two verses as an encouragement to live holy lives.

Word Study:

Vs. 17 – "double honor"; double (1486), honor (5507)

Vs. 22 – "laying on of hands"; laying (2202), hands (5931)

Vs. 23 – "wine" (3885)

Double – double, twice as much,

Honor – honor, value, respect; nobility, specialness; money, cost

Laying – to place, lay upon, put on

Hands – hand, area or portion of the hand; power, control

Wine – wine

Lesson for 1 Timothy 6:1-10 not complete.

Josh Manning

Exegesis – 1 Timothy 6:11-21

Charles “The Grave” Gravely

Overview: Paul continues to spur Timothy on in this closing section of the letter. He again warns and encourages Timothy to stay away from materialism and to teach others to do the same, and to turn to godliness and lead a holy life.

Oral Commentary:

Vs 11 – Paul tells Timothy to flee from the love of money – the pursuit of money – and instead pursue the Godly characteristics of righteousness, godliness, faith, love, endurance and gentleness.

Vs 12 – More spurring on of Timothy. Timothy is encouraged to “fight the good fight of the faith.” Paul is basically telling Timothy that this Christian life isn’t easy, it is a fight. It is a good fight, however! One worth fighting! Paul also tells Timothy to “take hold of the eternal life to which you were called when you made your confession in the presence of many witnesses.” A few things in this statement: (1) Timothy was called to eternal life *when* he made his confession (not before) – there seems to be a connection to the call and to Timothy’s confession. (2) Timothy did, indeed, make a confession with his mouth. This confession is what led Timothy to eternal life, not any good works. (3) Timothy made a confession in front of many witnesses. His confession was something

public, made in front of people who will be able to keep him accountable. Paul is here reminding Timothy that he did make this confession in front of other people, and that if he does not continue to “fight the good fight,” there will be people he will have to answer to.

Vs 13 – Paul charges Timothy in the site of God and Jesus Christ (Paul places the Father, the giver of life, and Jesus on the same level – both beings of authority) to . . .

Vs 14 – to keep the above given command – to fight the good fight of the faith – until Christ himself appears / returns. He implies that once Christ returns, or appears, there will be no more need to “fight the good fight of faith” – perhaps because Christ will fight for us, or because there will no longer be any temptation, or because with Christ in our midst, there will no longer be any doubt or desire to turn away as everything else will fail in comparison.

Vs 15 – God will bring about the appearance/return of Christ in His own time. No one knows the timing of Christ’s return except God the Father, nor can anyone cause Christ to return before God’s timing.

Vs 16 – God is immortal and “unapproachable” – he cannot be seen.

Vs. 17 – Paul turns back again to materialism. He tells Timothy to instruct those who happen to be rich to not be arrogant or put their trust in their own wealth, for wealth is a thing which may be lost. They are instead to put their hope in God, who will provide their every need.

Vs 18 – They need to do good deeds and be generous – in other words they need to use the wealth God has given them to be a benefit to others. They need to be good stewards and faithful with what God has allowed them to have.

Vs 19 – By being faithful, they will lay up treasure for themselves in “the coming age.” It will be a firm foundation for them to stand on. In being faithful, they will attain true life, not merely be consumed with the physical life.

Vs 20 – Paul begins his final closing, encouraging Timothy to guard the things under his care – which includes the Ephesian church. He needs to turn away from all this godless chatter and opposing ideas – which he may have been participating in – as these things have caused many to fall away. These things equate to false knowledge that may sound good, but are not founded in Christ.

Vs 21 – Paul ends the letter hitting on the theme that has been dominant in this throughout – false teaching. He reminds Timothy that those professing a gospel or message other than the sound teaching of Christ have indeed wandered from the faith.

Problem Passage: N/A

Personal Application: I find it encouraging that Paul reminded Timothy to “fight the good fight of faith.” I realize that Christianity isn’t all about a single prayer that causes all sorts of good things to suddenly happen, but it is a lifestyle we must constantly walk in, a lifestyle we must constantly fight for.

Sermon Application:

I'd like to take vs. 12 and draw some sort of salvation/"what next" type of message. I could also use verses 17-19 about faithfulness in finances, not being materialistic, looking to pursue God's kingdom and not our own.

Observe:

This is the last passage of 1st Timothy. In it, Paul wraps up everything he has been saying throughout the letter. He sums up the main points he has hit on and speaks of God's glory.

First, he spend time encouraging Timothy. He tells Timothy to run from evil, to pursue righteousness, and to fight the true fight of faith. He gives Timothy a very powerful command: "I charge you before God ... and before Jesus Christ ... that you obey this command without wavering. Then no one can find fault with you from now until our Lord Jesus Christ comes again." He continues here to talk about the character and nature of Jesus and God the Father.

Second, Paul talks again about money and riches, urging Timothy to teach the rich how to use their money to honor God.

And, lastly, Paul hits again on false teachings, urging Timothy once again to avoid foolish discussions.

Interpretation:

- A strong encouragement—shows how hard ministry can be, but that it is something that needs to be held on to.
- We should be good stewards of the things God gives us, not hoarding but using it to help others.
- Again, don't allow ourselves to be caught up in foolish discussions and controversies.

1 Timothy 6:11-21

- Pray
- Read aloud
- Read silently
- What is this passage saying?
- How does this tie in with the rest of 1 Timothy?
- The first section of this passage deals with Paul encouraging Timothy. Do you find any comfort in the fact that Paul took time to encourage Timothy so much? What are some things you need encouragement in?
- Although not the point of the letter, the first six verses give us an insight into God's character. Of these things, which jump out at you? How can these characteristics help you understand God better? How can they encourage you?
- What is the point of verses 17-19?
- How would this apply to your current financial situation – or lack thereof?
- Vs. 20 tells Timothy to guard what God has entrusted to him. What do you think God has entrusted to you? How can you protect or guard that?
- What have you learned from your study of 1 Timothy?
- How has it challenged your thinking and actions?