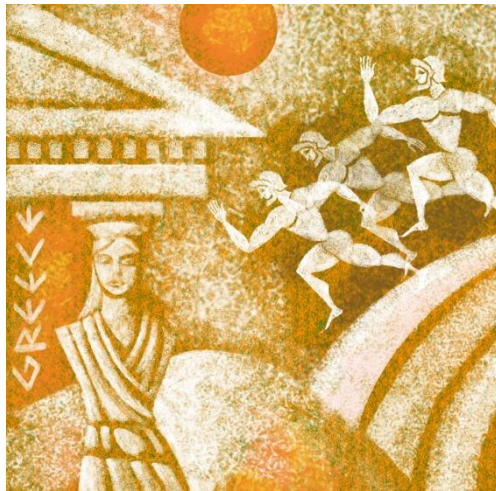


Ι ΤΙΜΟΤΗΥ

Ι Τιμόθεος



Calvary Bible Church 1 Timothy 3:1-13 One-week Study Guide

Wednesday Night Small Groups

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All material can be downloaded from: <http://calvary-bible.org>

The Inductive Method

Observation

What does the text say?

Overview

Establish Context by determining Historical Background

Where does it fit in the Bible timeline?

Ask: Who, What, When, Where, Why, and How?

Make simple lists of people, places, and events mentioned in the text

Make simple lists of key words that are used throughout large portions of the entire book

Determine Book and Chapter Themes

Mark questions to return to later for future study

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Chapter Studies

Ask: Who, What, When, Where, Why and How?

Make more thorough lists of people, places and events

Make more thorough lists of Key Words in chapter or section

Ignore chapter divisions when the theme is carried forward

Mark Contrasts, Comparisons, Expressions of Time, Terms of Conclusion

Beginning of Interpretation: Tie this all together by examining text verse by verse

Outline or complete Structural Analysis to break down difficult text

Examine meanings of Key Words as you study verse by verse

Meditate on text to determine paragraph themes

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Interpretation

What does the text mean in correct context?

What principles do I see that tie to other sections of scripture?

Complete Cross References of those passages of scripture

Complete examination of Key Words: meaning, tense, voice

Notice and examine meaning of verbs & descriptive adjectives

Note commands and warnings

Consult commentaries after completing your own study

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Application

Based on correct interpretation of the text:

What must I do?

How can I apply this truth to my life?

How does this affect me?

How does this better knowledge of God change me?

Meditate on scripture and Memorize important, applicable passages of scripture

What do I see? What does it *mean*? How does this *change* me?

Digging in: Observing, Interpreting & Applying the Text

Read and study prayerfully each day. “Prayer is really a key to effective Bible study. Learn to pray before, during, and after your reading of the Scriptures. Prayer is especially crucial when you come to a place in your study where you are stuck and confused.”¹

The Text: Everyone studies in their own unique way; therefore, there are several study options for you to choose from to assist you in studying 1 Timothy 3:1-13.

- (1) If you prefer to work from one marked copy, remove the working copy at the end of the Overview material, place it in a three-ring binder, and use it for our entire study of 1 Timothy.
- (2) If you don't like the above option, the text will be printed throughout this material; therefore, you can use this Study Guide alone. The entire book of 1 Timothy is printed at the back to help you keep this section in context within the book.
- (3) Or, use your own bible and simply refer to this material for study suggestions.

This week we will focus in and observe 1 Timothy 3:1-13 carefully and thoroughly.

The importance of careful, thorough Observation continues:

“The more time you spend in **observation**, the less time you will need to spend in interpretation, and the more accurate will be your results. The less time you spend in observation, the more time you will need to spend in interpretation, and the less accurate will be your results.”²

In this material, we move from Observation to Interpretation to Application.

“Start with God’s Word; pray that the Spirit gives you clarity; then study to see what the text actually says. The Holy Spirit inspired the writing of the Bible, so who better to help us as we seek to understand it? Scripture tells us that the Spirit not only inspired the Bible, but also illumines it for us today (1 Cor. 2:12-16 and 2 Tim. 3:16).

“Exegesis: an attempt to discover the meaning of the text objectively, starting with the text and moving out from there.

“Eisegesis: to import a subjective, preconceived meaning into the text.

“The word *exegesis* comes from a Greek word, meaning ‘to lead out’...You start with the text and draw out its meaning. *Eisegesis*, on the other hand, is when you start with an idea or conviction, then search for verses in the Bible to prove your point...The danger in this is that we can take verses out of context to support just about any point of view. For years people have used this style of interpretation in order to justify greed, lust, divorce, and countless other sins. Cults have also used eisegesis to justify their beliefs...The bottom line is that we can easily pursue just about any lifestyle we desire, then find Scriptures to show everyone it’s all right to live that way. **But what would it look like to live *exegetically*? If we were to start with Scripture and allow it to dictate our actions, how would we live?**”³ This type of interpretation and application is the goal of Spirit-filled believers.

This material is designed to help you achieve correct interpretation and life-changing application.

Turn the page to begin your initial observations of 1 Timothy 3:1-13, which is given in two different translations. **As always, use any study suggestions that help you; skip those that don’t.**

¹ Howard G. & William D. Hendricks, *Living by the Book*, Chicago: Moody Publishers, 2007, pg. 100.

² *Ibid.*, 43.

³ Francis Chan, *Forgotten God: Reversing our Tragic Neglect of the Holy Spirit*, Colorado Springs: David C. Cook, 2009, pg. 23-24.

Day One, Focus on this: What do I see (Observation)? We'll learn what it *means* later.

Contemplate the text in at least two translations. Observe the details.

1 Timothy 3:1-13 (NIV, 1984)

1 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. **2** Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, **3** not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. **4** He must manage his own family well and see that his children obey him with proper respect. **5** (If anyone does not know how to manage his own family, how can he take care of God's church?) **6** He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. **7** He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. **9** They must keep hold of the deep truths of the faith with a clear conscience. **10** They must first be tested; and then if there is nothing against them, let them serve as deacons.

11 In the same way, their wives [footnote: *way, deaconesses*] are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

12 A deacon must be the husband of but one wife and must manage his children and his household well. **13** Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

Keep in mind the three main charges Paul has given Timothy: 1) Protect the church from the false teachers; 2) Protect your spiritual walk while dealing with lies; 3) Put the church back together

Use the time God has given you. Skip or adjust any of these suggestions to suit your own study aims.

First Steps:

1. **Read 1 Timothy 3:1-13 above and on the facing page.** Reading a text in more than one translation gives us new insight. Read like you've never read it before. **Compare the wording of each.**
2. **Write down observations and questions so you can investigate them later. Mark it up.**
3. **Read through all of 1 Timothy 2 and 3 to set this passage in context (pg. 19-21).** As you read, notice what Paul has already said to Timothy about putting the church back together (1 Timothy 2) and see what he says next (1 Timothy 3:14-16).
4. **Remember** what you observed about the main charges of Paul's letter to Timothy (listed above by the scroll). **Consider how 3:1-13 fits into the rebuilding/reforming of the Ephesian church.**
5. **How** does 3:1-13 illustrate Paul's reason for writing? "I am writing you these instructions so that, if I am delayed, **you will know how people ought to conduct themselves in God's household**, which is the church of the living God, the pillar and foundation of the truth (3:14b-15 NIV)."
6. **Notice words or ideas you want to study in greater detail later and make a note in the margin.**
7. (See the information on outlining, pg. 13, and make an outline if you'd like.)

1 Timothy 3:1-13 (ESV)

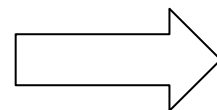
1The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. **2**Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, **3**not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. **4**He must manage his own household well, with all dignity keeping his children submissive, **5**for if someone does not know how to manage his own household, how will he care for God's church? **6**He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. **7**Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

8Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. **9**They must hold the mystery of the faith with a clear conscience. **10**And let them also be tested first; then let them serve as deacons if they prove themselves blameless. **11**Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. **12**Let deacons each be the husband of one wife, managing their children and their own households well. **13**For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

What do you see? Look at the text. Circle your observations or jot them in the margins.

- **What** does Paul say is a trustworthy saying, v. 1? **What** is said about the office of overseer itself? **Does** desiring a noble task illustrate a man's character? **What** kind of man desires this task?
- **What** seven character qualities are listed in v. 2 for the man who fills this office?
- **Go back and read 1 Timothy 2:11-15 (pg. 19).** **Who** is not permitted to hold this teaching, authoritative office? **Based on the words in 3:1-2 and the order of creation detailed in 2:11-15, who may fill this office?** _____
- **What** qualities should the overseer *not* possess, v. 3? **What** should he be—one trait is listed in v. 3?
- **What** must a man who desires to be an overseer do, according to v. 4? **What** is the reason, v. 5?
- **What** must be true regarding his salvation, v. 6a? **Why** should he not be a new convert, v. 6b? **If a young believer were to fill this office, what** temptation might occur in his life?
- **What** final quality is listed here that must be in place, v. 7a? **Why** must he be well thought of by outsiders, according to v. 7b? **What** does having a good reputation prevent?
- **Likewise, what** must be true of deacons, v. 8? **Is *worthy of respect*** the way both elders and deacons are described? **Look back at v. 1-7. All of these qualities are what designate a man as being *worthy of respect* and qualify an overseer for his office.**
- If all these godly character qualities can be lumped under the phrase *worthy of respect*, then we can safely say that God desires this for all believers. **But what** one ability do men who serve as overseers need to possess that is not listed for deacons or expected from all believers, **v. 2b**?
- **In v. 8b-9, what** qualities should deacons have and what qualities should they not have?
- **What** must be done before a person can serve as a deacon, according to v. 10?
- **In the same way, what** describes the wives of deacons or women who serve as deacons (deaconesses), v. 11a? **Was *worthy of respect*** used earlier? **In addition to these qualities that make one *worthy of respect*, what** qualities are they *not* to possess, v. 11b? **But, what** should they be?
- **Additional qualities for male deacons are listed in v. 12. What are they?**
- **What** is the promise for those who have served well as deacons? **What** two things do they gain?

Day Two, Key words: What do I see (Observation)?



Read through 1 Timothy 3:1-13 thoughtfully one more time.

Mark the words you now understand to be crucial—the words that have definitions you *must* know in order to understand the text.

HOW: Use **color** or **pencil** or **ink**, whichever you prefer. Mark each key word with a unique mark for that word (a different color for each key word, or a different way of circling it, or drawing a box around it, or any other creative mark you want to use for each particular word). **The purpose of marking is to help us see the details of the passage.** (1) If you are using the working copy you used to complete your Overview, you will see that some of these words are marked already—words that are significant for the entire letter. (2) If you're not using the working copy, use the text on the facing page (pg. 7), or (3) complete this exercise in your own bible. Or do any combination of the three; it's entirely up to you.

Mark these words with unique markings for each one:

- God, Christ Jesus, Holy Spirit
- Author (Paul, including pronouns [I, me, my])
- Recipient (Timothy [you, your])
- Other people (anyone, overseers, deacons, deacon's wives/women deacons, husband, wife, children, family/household, God's church, outsiders, the devil)
- Key/Significant Words observed and marked during the Overview (refer to the Overview material, if needed)
- Other Significant Words which are crucial for understanding 1 Tim. 3:1-13: *trustworthy, noble/good/well/excellent* (same Greek word), (noble) *task, faith, conscience, worthy of respect, likewise/in the same way* (same Greek word), all character qualifications listed for each office (space is given for a list), etc.

Pay attention to what the text says about people and their character. **Do you notice anything new that you missed before? What do you observe?**

Using the space below and on pg. 7, list observations about each key word:

Likewise/

In the same manner

Worthy of respect

Good/well/noble/excellent

Faith

Conscience

1 Timothy 3:1-13 (NIV, 1984)

1 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. **2** Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, **3** not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. **4** He must manage his own family well and see that his children obey him with proper respect. **5** (If anyone does not know how to manage his own family, how can he take care of God's church?) **6** He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. **7** He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. **9** They must keep hold of the deep truths of the faith with a clear conscience. **10** They must first be tested; and then if there is nothing against them, let them serve as deacons.

11 In the same way, their wives [footnote: *way, deaconesses*] are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

12 A deacon must be the husband of but one wife and must manage his children and his household well. **13** Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

Make lists of the character qualities elders and deacons are to possess:

Overseer qualifications

3:2,
3:2,
3:2,
3:2,
3:2,
3:2,
3:2,
3:2,
3:3,
3:3,
3:3,
3:3,
3:3,
3:3,
3:4-5,
3:6,
3:7,

Elder qualifications from Titus

1:6-7, above reproach
1:6, husband of one wife
1:8, disciplined
1:8, self-controlled

1:8, hospitable
1:9, able to give instruction
1:7, not...a drunkard
1:7, not...violent
1:7, not arrogant or quick-tempered
1:7, not...greedy for gain
1:7, God's steward
1:6, children are faithful,
not insubordinate
(1:8, lover of good, upright, holy)

Deacon qualifications

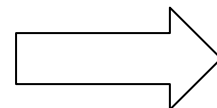
Men
3:8,
3:8,
3:8,
3:8,
3:9,
3:10,
3:10,
3:12,
3:12,
3:13,
Women
3:11,
3:11,
3:11,

Day Three: What do I see (observation)? What does it *mean* (interpretation)?

Mark Grammatical Phrases: This exercise will help you see how the main ideas of this section tie together. Note these with marks in the working copy or in the copy of 1 Tim. 3:1-13 on page 9.


- Mark **words of contrast** (*but, however, nevertheless, or, neither, nor, not only, whether, etc.*) with a lightning bolt mark above the word (or any mark you choose that you feel shows contrast). **In the margin of your working copy, write what is being contrasted. For example:**

v. 2b-3a, ...respectable, hospitable, able to teach,
 NOT
 given to drunkenness,
 NOT
 violent...



- Mark **words of comparison** (*like, likewise, also, in addition, as, furthermore, moreover, etc.*) with an = sign or arrow (or any mark you choose).

v. 8, Deacons
 LIKEWISE
 are to be men worthy of respect...

-  Draw a little clock face (or another mark you choose) above words showing **expressions of time** (*then, once, after, until, in the days, etc.*). **Why are these words or phrases important?**
- Mark with an "x" words that show **conclusions or an end result** (*therefore, so that, or, for this reason, because, etc.*) and **draw arrows** to connect the linked ideas. **What is the author trying to show or prove? What is the conclusion or result he is emphasizing? For example:**



He must not be a recent convert, OR he may become conceited and fall under the same judgment as...

- Mark **commands** in a way that draws the eye, such as highlighting. Though it is imperative that all of these qualifications be in place, there are only three commands in the Greek.
 - 3:10, "they must first be tested," and "if there is nothing against them, let them serve as deacons"
 - 3:12, "a deacon must be the husband of but one wife"
- The New Testament was written in Koine Greek. Due to Greek word formation and syntax, some things would be obvious in the original Greek that are not obvious in English.
 - In the Greek, these words express continuous or habitual action. Mark like this (~):
 - 3:2, "must be..." (all of the qualities then listed in v. 2, 3 must be habitual)
 - 3:4, "must manage...", "see that..."
 - 3:8, "indulging in"
 - 3:9, "keep hold"
 - 3:10, "be tested," "is nothing," "let them serve"
 - 3:12, "must be...", "must manage..."



- Notice the *ifs*, v. 1, 5, 10

As you completed this exercise, what was revealed about the passage? Write down anything you discover that you hadn't seen in the text before:

1 Timothy 3:1-13 (NIV, 1984)

1 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. **2** Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, **3** not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. **4** He must manage his own family well and see that his children obey him with proper respect. **5** (If anyone does not know how to manage his own family, how can he take care of God's church?) **6** He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. **7** He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. **9** They must keep hold of the deep truths of the faith with a clear conscience. **10** They must first be tested; and then if there is nothing against them, let them serve as deacons.

11 In the same way, their wives [footnote: *way, deaconesses*] are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

12 A deacon must be the husband of but one wife and must manage his children and his household well. **13** Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

Day Four: What does it *mean* (interpretation)? How does this *change* me (application)?

Focus now on comprehending the text. Use the following steps. If a particular step or idea doesn't help, try something else. Come at the text from as many angles as possible.

PRAY FIRST! Ask the Holy Spirit to help you comprehend.

1. What words or phrases do you need to investigate in order to comprehend the text? **Question the text (see box below)**. Commands and instructions are always significant.
2. Read the word and its surrounding text in another translation. Sometimes just reading the passage stated in another way helps us to comprehend.
3. If the meaning is still unclear, look up word definitions in the concordance. **How?**
 - **Page 12 details "how to use a concordance,"** or ask your group leader.
 - For additional help, use your concordance to **find other places these same key words are used** (called finding the "cross references"). Look up the words that are assigned the same Greek reference numbers. For example, "deep truths" in v. 3 is Strong's #3466 or GK (NIV) #3696. This term is also used in 1 Timothy 3:16, translated *mystery*. Look at other verses that include words that have the same numbered definitions, such as Eph. 2:11-3:19; 5:22-33; Col. 1:24-2:5; 4:3-6 (*mystery* is used in these passages, not *deep truths*, same Greek word). **Consult page 12 for "how to find a cross reference."**
 - **There are specific instructions and additional study helps for 3:1-13 on the Help pages, including assistance with: the masculine office of overseer, husband of one wife, and possible interpretations of deacons' wives/deaconesses. A list of free online study sites is also given.**
4. Next re-examine each sentence or verse and paraphrase it using the definition. Write it out in your own words to be sure you understand.
5. Then move on to the next word you want to examine.
6. Final option: Examine the notes at the bottom of your study bible or in one of the listed commentaries (pg. 15, 17-18), after you've completed the above steps.

AS YOU'RE DOING THIS: Question the text: ask **who, what, when, where, why,** and **how.**

"If you want to understand a biblical text, you've got to bombard it with questions. The Bible is never embarrassed to be asked questions. That doesn't mean it will answer all of them. But you still need to ask to determine if they can be answered. Obviously, if you're going to ask questions, you've also got to look for the answers. Where will you find them? In the text. Observation will give you the basic building blocks out of which you will construct the meaning of a passage. The answers to your questions will come directly from your observation process."⁴

EXAMPLE: After addressing the church at large and men and women specifically, why is the description of the character qualities of an overseer the natural topic to follow 2:11-15? **Why** is overseer a masculine office, according to 2:11-15? **Why** does Timothy need to have this list—something he already knows? **Why** put it in writing for him? **How** all-encompassing is the phrase "worthy of respect"? **How** are deacons and elders to live this out at home and out in the world? **If the correct interpretation of v. 11 is (deacon's) wives, why** aren't elder's wives discussed? **What** does husband of one wife mean? **What** if, through no fault of his own, an elder or deacon's wife leaves him for another man and divorces him? **Is** he then excluded from serving? **What** if he remarries? **What** does a one-woman man look like? **What** does a well-managed household look like? **What** if an elder or deacon's children haven't become believers in spite of his best efforts? **Is** he excluded? **Is** he capable of *making* them believe? **Who** causes people to believe? **Why** the emphasis on the character of elders & deacons?

⁴ Howard G. & William D. Hendricks, *Living by the Book*, (Chicago: Moody Publishers, 2007), 43.

Use this page to write down definitions and to put verses into your own words:

HELP PAGES

How to use a Concordance & Cross Reference Help:

Complete Word Studies: The Old Testament was originally written in Hebrew (some Aramaic). The New Testament was originally written in Koine Greek.

How to use a Concordance:

1. Look up the word in the alphabetized front section of the concordance. (Remember: If you're using a Strong's concordance, you have to find how the word was translated into English in the KJV. "Deep truths," v. 9 in the NIV, is translated "mystery" in the KJV, for instance; so you look up "mystery" in the Strong's concordance).
2. Under the word, look for the verse reference where that specific word is used.
3. Look for the number on the right. Each number corresponds to a Greek or Hebrew word.
4. Turn to the appropriate dictionary or lexicon in the back of the concordance (Hebrew for the Old Testament and Greek for the New Testament).
5. Look up the number for the definition.
6. The words in italic are the definition. Write down the Greek word's transliteration (in English alphabet); and write the definition down next to your key, essential word.

How to Find a Cross References: Using the concordance, compare references in the Bible which use any word or quoted passage of scripture that you determine needs further study—you won't do this with every word, just the ones you feel need additional investigation. **Several suggestions follow:**

Office of overseer: First review the biblical basis for only males to hold the office. Commentary notes from 1 Timothy 2:11-15 have been reprinted on pg. 17-18. Examine your own study notes on this passage. **Now consider why Paul lists the character qualifiers. Is this a new office? Consider these cross references of the office to trace its early pastoral church history:** Acts 11:27-30 (38-40 AD); 14:21-23 (end of Paul's first missionary trip, 46-47 AD; Timothy is from Lystra); 15:2, 4, 6, 22, 23 (approx. 50 AD); 16:4; 20:28-31 (Paul's use of the term *overseer* with the Ephesian elders, the church where Timothy currently labors); Phil. 1:1, greetings (elder and overseer are synonymous terms). Peter's simultaneous uses of these terms: 1 Peter 2:24-25; 5:1-5. 1 Timothy was written in 62-64 AD. **Given the church conflict, consider why it might help Timothy to have these qualifications in writing.**

The emphasis on deacon's and elder's character is the thrust of this passage. One interpretative difficulty is determining what *husband of one wife* (*a man of one woman*, ESV note) means, especially if a qualified man finds himself abandoned by an unfaithful wife through no fault of his own. "The meaning of **husband of one wife** (Gk. *mias gynaikos andra*) is widely debated. The Greek phrase is not common, and there are few other instances for comparison. The phrase literally states, 'of one woman [wife] man [husband].'³ (1) Many commentators understand the phrase to mean "having the character of a one-woman man," that is, "faithful to his wife." In support of this view is the fact that a similar phrase is used in 1 Tim. 5:9 as a qualification for widows (Gk. *henos andros gynē*; "one-man woman," i.e., "wife of one husband"), and in that verse it seems to refer to the trait of faithfulness, for a prohibition of remarriage after the death of a spouse would be in contradiction to Paul's advice to young widows in 5:14. Interpreters who hold this first view conclude that the wording of 3:2 is too specific to be simply a requirement of marriage and not specific enough to be simply a reference to divorce or remarriage after divorce. In the context of this passage, the phrase therefore prohibits any kind of marital unfaithfulness. (2) Another view is that "husband of one wife" means polygamists cannot be elders. Interpreters who hold this view note that there is evidence of polygamy being practiced in some Jewish circles at the time. On this view, the phrase means "*at the present time* the husband of one wife," in line with other qualifications which refer to present character. On either of these views, Paul is not prohibiting all second marriages; that is, he is not prohibiting from the eldership a man whose wife has died and who has remarried, or a man who has been divorced and who has remarried (these cases should be evaluated on an individual basis). (3) A third view is that Paul is absolutely requiring that an elder be someone who has never had more than one wife. But that does not fit the context as well, with its emphasis on present character. On any of these views, Paul is speaking of the ordinary cases and is not absolutely requiring marriage or children (cf. v. 4) but is giving a picture of the typical approved overseer as a faithful husband and father...The management of one's **own household** is highlighted as a qualification for eldership by the greater amount of discussion given to it. The home is the proving ground of Christian character and therefore the preparation field for ministry. This makes further sense in light of the picture of the church as "the household of God" (3:15)."³

³ *ESV Study Bible*, Crossway Bibles, 2008, pg. 2329.

Additional Help

Deacon's wives or female deacons, 1 Tim. 3:11 (links included for those using the material from the church website, <http://calvary-bible.org>): "The Greek word for "wives" (*gynē*, here plural) can mean either "women" or "wives." This ambiguity results in at least three interpretations. The text could refer to (1) the wives of deacons (**their wives**), (2) women deacons, or (3) women who assist the deacons (in some denominations called "deaconesses") but who are distinct from the deacons. (The word "their" is not explicit in the Greek text but, according to the first interpretation, it represents the sense of the verse in the context of vv. 8–13.) These women appear abruptly in the flow of the text. A reference to the wives of deacons would make good sense, leading into the discussion of the deacon's family in v. 12. However, the term **likewise** in similar cases often introduces a new group (e.g., 2:9; 3:8; [Titus 2:3, 6](#)). Also, the discussion of overseers lacked any reference to their wives. This would support understanding these women as deacons or assistants. [Romans 16:1](#) refers to Phoebe as a "servant" or "deacon" or "deaconess" (Gk. *diakonos*; ESV footnote *deaconess*); **see note on Rom. 16:1**. If the office of deacon is understood as involving church-wide teaching or governing authority, then 1 Tim. 2:11–15 (pg. 19) would not permit women to carry out these functions. The fact that teaching is not mentioned as a responsibility of the deacons would seem to indicate that this was not a role that Paul intended for deacons." **Study note on Romans 16:1-2**, "Phoebe probably brought this epistle to the Romans. Scholars debate whether Phoebe is a servant in the general sense, or whether she served as a deacon, since the Greek word *diakonos* can mean either "servant" ([13:4](#); [15:8](#); [1 Cor. 3:5](#); 1 Tim. 4:6, pg. 20) or "deacon" (referring to a church office; [Phil. 1:1](#); 1 Tim. 3:8, 12, pg. 20)...Paul calls upon the church to assist Phoebe since she has helped so many. Phoebe served as a **patron**, probably with financial assistance and hospitality."⁵

Free Online Resources:

Try these sites: www.mystudybible.com, www.esvstudybible.org, www.blueletterbible.org, www.biblegateway.com, and www.crosswalk.com. Find which you like best; they all have online concordances. **Examples:** The first website listed has all tools keyed right to the text—just enter the text; using the word study tool on the right, click the word you want to investigate. This is the *Holman Christian Study Bible*. The *ESV Study Bible* site has excellent study notes. Both of these sites are easy to use.

OPTIONAL: Make an Outline

Consider making an outline of the section or the entire book: Complete a word-for-word outline of each section. If you are the type of person who benefits from this type of structural work, prepare this initial outline skeleton by filling in the theme of the entire book with a theme for paragraph as Roman numerals under the theme of the entire book. Then you can add the text word-for-word under the Roman numerals, with each new paragraph being categorized by a letter of the alphabet.

III. Paul: an example of the effect of the true gospel (1:12-17):

- A. 12 I thank Christ Jesus our Lord,
 - 1. who has given me strength,
 - 2. that he considered me faithful,
 - 3. appointing me to his service.
- B. 13 Even though I was once
 - 1. a blasphemer
 - 2. and a persecutor
 - 3. and a violent man,
- C. I was shown mercy because
 - 1. I acted in ignorance
 - 2. and unbelief.

➤ **Other people find that it helps them to break down the text from the first day they begin to study a book or section of the Bible.** Experiment with outline forms or simply breaking down the text in a way that makes grammatical structure more obvious to see if this helps you comprehend more.

⁵All quotations this page from *ESV Study Bible*, Crossway Bibles, 2008, in this order: pg. 2330, 2184.

Day Five: What does it *mean* (interpretation)? How does this *change* me (application)?

After completing your word studies with the concordance, integrate all the information you discovered. Pull it all back together.

Identify themes within this section, then define the entire section:

As we worked through 1 Timothy 3:1-13, we meditated on the meaning of all we discovered by observing and questioning the text, completing the word studies, and examining any cross references that were helpful. Therefore, we should now be able to construct a theme for each smaller paragraph that summarizes the content within this section.

Why do this? Just as paraphrasing helped us to ponder on the text and to see if we really comprehended the verse clearly, so stating the theme allows us to pull together the basic ideas of this section so that we retain what we've learned when we go about our daily lives.

This step aids our meditation on scripture by organizing in our minds what's here. See if you can write a concise sentence that summarizes the theme of each paragraph.

1 Timothy 3:1-13 (NIV, 1984)

Theme of v. 1-7: _____

1 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. **2** Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, **3** not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. **4** He must manage his own family well and see that his children obey him with proper respect. **5** (If anyone does not know how to manage his own family, how can he take care of God's church?) **6** He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. **7** He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

Theme of v. 8-10: _____

8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. **9** They must keep hold of the deep truths of the faith with a clear conscience. **10** They must first be tested; and then if there is nothing against them, let them serve as deacons.

Theme of v. 11: _____

11 In the same way, their wives [footnote: *way, deaconesses*] are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

Theme of v. 12-13: _____

12 A deacon must be the husband of but one wife and must manage his children and his household well. **13** Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

Theme of entire section, v. 1-13: _____

Next, check your conclusions:

Now consult a commentary. Now is the time to check your conclusions. You'll gain from someone else's study by doing this; but remember, commentary notes aren't scripture. Commentators aren't infallible. Opinions will vary. Save *final* interpretation until you've finished studying the entire book and have had time to contemplate your study.

Good commentaries (hard copies are available in the church library):

- *The NIV Application Commentary: 1 & 2 Timothy, Titus*, by Walter L. Liefeld, Zondervan.
- *The MacArthur New Testament Commentary: 1 Timothy*, by John MacArthur, Moody Press.
- *The Expositor's Bible Commentary, Abridged Edition*, Barker & Kohlenberger III, Zondervan.
- *ESV Study Bible*, Lane T. Dennis, Exec. Editor; Wayne Grudem, Gen. Editor, Crossway Bibles.

Study notes on 1 Timothy 2:12-3:7 from the *ESV Study Bible* are given on pg. 17 and 18.

Check the online sources to see what commentaries they have. Investigate the commentary sections of these: blueletterbible.org, crosswalk.com, and/or biblegateway.com.

Consider application questions on the following page...

Now apply it. Let it change you. Begin to live it.

Begin to implement the specific portions which the Holy Spirit moved you to realize were areas of growth necessary for your own life. As you studied, periodically we asked you questions to help you consider how the text might relate to you. Now, consider the questions below and on the next page to contemplate even further application. What additional applications can you find?

Consider these personal questions:

1. In coming to 3:1-13, what did I find to be the most significant statements? Why?
2. What do I learn about God's church? What mercy does God show by having character requirements and strong faith as the qualifications for leadership in his church?
3. How can these truths about God affect my life and change it? How do I interact with, pray for, and regard the leaders in my church? If a man, does my heart desire the noble task?
4. How did the statements in this section relate to the other main points in the letter and to Paul's purpose in writing (3:14-15)? How does this change my life?
5. Is there an example here for me to follow? What specifically does this section tell me about how serving the Lord well affects a deacon's faith in Christ Jesus? Might that be true for *anyone* who serves Christ well in the task he has given them within the church, regardless of whether they hold an office? Conversely, how might *not* serving at all affect me? What needs to change in my life in order for me to begin to serve? If I desire to serve, have I found my place of service?
6. What positive motivations do I find in the passage and the book as a whole that convince me to lead a righteous life, seeking to serve? Most of these qualities should be seen in the lives of all believers. Do I see them in mine?
7. Do any portions of 1 Timothy 3:1-13 produce a sense of conviction within me?
8. What type of prayer does this section provoke?
9. Do any parts of this section cause me to want to live differently? Am I fulfilling the commission God has for my life, as these elders/overseers and deacons were doing?
10. Is there a verse or verses to memorize?

The conflict within the Ephesian church prompted Paul to instruct Timothy to give them teaching on every area of church life—Timothy must put the church back together, informing them of how their love for Christ should transform them and providing descriptions of gospel-shaped living. In this section, Paul continues detailing the essentials of a healthy church, moving from his urging to prayer and his instructions for men and for women specifically to spell out the qualifications for the church offices of overseer/elder and deacon. Having this copy in hand will assist Timothy in dealing with a conflict in Ephesus where some of the false teachers are among the overseers. It strengthens him for the task—anyone can refer to the letter if they doubt his word. Indeed, we have this letter in the canon of Scripture; so we know it was widely read. Next we turn to the main point of the letter: “I am writing you these instructions so that, if I am delayed, **you will know how people ought to conduct themselves in God's household**, which is the church of the living God, the pillar and foundation of the truth (3:14b-15 NIV).” Here Paul spells out the great mystery of godliness, a necessity for our transformation.

In moving forward, don't make these mistakes:

1. Don't substitute interpretation for application and do nothing.
2. Don't substitute superficial obedience for substantive life-change.
3. Don't substitute rationalization for repentance.
4. Don't substitute an emotional experience for a volitional decision to change.
5. Don't substitute communication for transformation and merely talk about what you've learned.⁶

Commentary notes for 1 Timothy 2 from the ESV Study Bible: Links are included so you can pull up the texts if you're using this from the church website.

“1 Tim. 2:12 I do not permit. Paul self-consciously writes with the authority of an apostle (e.g., 1 Thess. 4:1; 2 Thess. 3:6), rather than simply offering an opinion. This statement is given in the context of Paul's apostolic instructions to the church for the ordering of church practice when the church is assembled together. In that context, two things are prohibited: (1) Women are not permitted to publicly **teach** Scripture and/or Christian doctrine to men in church (the context implies these topics), and (2) women are not permitted to **exercise authority** over men in church. (The reference for both “teaching” and “exercise authority” here is within the context of the assembled church.) Women teaching other women, and women teaching children, are not in view here, and both are encouraged elsewhere (on women teaching women, cf. Titus 2:4; on women teaching children, cf. 2 Tim. 1:5). Nor does this passage have in view the role of women in leadership situations outside the church (e.g., business or government). The presence of the word **or** (Gk. *oude*) between “to teach” and “to exercise authority” indicates that two different activities are in view, not a single activity of “authoritative teaching.” “Exercise authority” represents Greek *authenteō*, found only here in the NT. Over 80 examples of this word exist outside the NT, however, clearly establishing that the meaning is “exercise authority” (not “usurp authority” or “abuse authority,” etc., as sometimes has been argued). Since the role of pastor/elder/overseer is rooted in the task of teaching and exercising authority over the church, this verse would also exclude women from serving in this office (cf. 1 Tim. 3:2). Thus when Paul calls for the women to be **quiet**, he means “quiet” with respect to the teaching responsibility that is limited in the assembled church. Paul elsewhere indicates that women do speak in other ways in the church assembly (see 1 Cor. 11:5). See also note on 1 Cor. 14:34–35.

“1 Tim. 2:13 For introduces the biblical basis for the prohibition of v. 12. Paul indicates that the prohibition is based on two grounds, the first being the order of creation (**Adam was formed first**), and the second being the deception of Eve (v. 14). “Formed” (Gk. *plassō*) is the same term that the Septuagint uses in Gen. 2:7, 8, which evidently refers to creation (cf. 1 Cor. 11:8–9). Paul's argument indicates that gender roles in the church are not simply the result of the fall but are rooted in creation and therefore apply to all cultures at all times. The meaning of this passage, however, is widely contested today. Some interpreters argue that the prohibition of 1 Tim. 2:12 does not apply today because: (1) the reason for Paul's command was that women were teaching false doctrine in Ephesus; or (2) Paul said this because women in that culture were not educated enough to teach; or (3) this was a temporary command for that culture only. But Paul's appeal to the creation of Adam and Eve argues against those explanations. In addition, the only false teachers named in connection with Ephesus are men (1:19–20; 2 Tim. 2:17–18; cf. Acts 20:30), and no historical evidence exists of women teaching false doctrine in first-century Ephesus. Moreover, ancient inscriptions and literature speak of a number of well-educated women in that area of Asia Minor at that time (cf. also Luke 8:1–3; 10:38–41; John 11:21–27; Acts 18:2–3, 11, 18–19, 26; 2 Tim. 4:19). Finally, some have claimed that this passage only prohibits a “wife” from teaching or exercising authority over her “husband,” since the Greek words *gynē* and *anēr* (translated “woman” and “man” in 1 Tim. 2:12) can also mean “wife” and “husband” in certain contexts. Given the immediate context of vv. 8–9, however, the most likely

⁶ Some of these application ideas are drawn from *Living By the Book*, Howard G. Hendricks and William D. Hendricks, Moody Press Publishers, Chicago, Illinois, 2007.

meaning of the Greek words *gynē* and *anēr* here in vv. 11–14 would seem to be “woman” and “man” (rather than “wife” and “husband”).

“1 Tim. 2:14 Adam was not deceived, but the woman was. Paul’s second reason (cf. v. 13). Though Eve sinned first as a result of being deceived, Adam’s sin was conscious and willful, with devastating consequences for the whole human race (see Rom. 5:12).

“1 Tim. 2:15 This is a notoriously difficult-to-understand verse. Paul clearly does not believe people can **be saved** in the sense of earning justification through **childbearing** or any other means (e.g., Eph. 2:8–9). But the NT can also use the term “saved” (Gk. *sōzō*) in the sense of progressively coming to experience all the aspects of salvation. In that sense, “salvation” is ongoing (see note on Phil. 2:12–13). A similar view is that “saved” can be understood as referring especially to the endurance and perseverance in faith that is necessary for eternal salvation (cf. Matt. 10:22; 24:13; etc.). People are saved as they persevere (**continue**) in the faith to carry out the Lord’s calling in their life, one example being the unique role of women in childbearing. (The change from singular **she** to plural **they** is a literal rendering of the Gk. text.)

“1 Tim. 3:1–7 Qualifications for overseers. After dealing with issues that arise from corporate worship, including the barring of women from the role of teaching and authority over the assembled congregation, Paul now discusses who should exercise these roles. Paul does not give a job description of the pastor but instead describes the character of one who would serve in this office. The list of qualities is not intended to be exhaustive but pictures a person of mature Christian character, one whose faith has had tangible impact on his behavior (unlike Paul’s opponents).”⁷

⁷ *ESV Study Bible (English Standard Version)*, Crossway Bibles, Wheaton, Illinois, 2008, pg. 2328.

1 Timothy (NIV, 1984)

1 Timothy 1

1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

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

3 As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer **4** nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work—which is by faith. **5** The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith. **6** Some have wandered away from these and turned to meaningless talk. **7** They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.

8 We know that the law is good if one uses it properly. **9** We also know that law[a] is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, **10** for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine **11** that conforms to the glorious gospel of the blessed God, which he entrusted to me.

12 I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service. **13** Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. **14** The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.

15 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. **16** But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life. **17** Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

18 Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight, **19** holding on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith. **20** Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

Footnotes:

- a. 1 Timothy 1:9 Or *that the law*

1 Timothy 2

1 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— **2** for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. **3** This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and men, the man Christ Jesus, **6** who gave himself as a ransom for all men—the testimony given in its proper time. **7** And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.

8 I want men everywhere to lift up holy hands in prayer, without anger or disputing.

9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, **10** but with good deeds, appropriate for women who profess to worship God.

11 A woman should learn in quietness and full submission. **12** I do not permit a woman to teach or to have authority over a man; she must be silent. **13** For Adam was formed first, then Eve. **14** And Adam was not the one deceived; it was the woman who was deceived and became a sinner. **15** But women[a] will be saved[b] through childbearing—if they continue in faith, love and holiness with propriety.

Footnotes:

- a. 1 Timothy 2:15 Greek *she*
b. 1 Timothy 2:15 Or *restored*

1 Timothy 3

1 Here is a trustworthy saying: If anyone sets his heart on being an overseer,[a] he desires a noble task. **2** Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, **3** not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. **4** He must manage his own family well and see that his children obey him with proper respect. **5** (If anyone does not know how to manage his own family, how can he take care of God's church?) **6** He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. **7** He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. **9** They must keep hold of the deep truths of the faith with a clear conscience. **10** They must first be tested; and then if there is nothing against them, let them serve as deacons.

11 In the same way, their wives^[b] are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

12 A deacon must be the husband of but one wife and must manage his children and his household well. **13** Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

14 Although I hope to come to you soon, I am writing you these instructions so that, **15** if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. **16** Beyond all question, the mystery of godliness is great:

He^[c] appeared in a body,^[d]
 was vindicated by the Spirit,
 was seen by angels,
 was preached among the nations,
 was believed on in the world,
 was taken up in glory.

Footnotes:

- a. 1 Timothy 3:1 Traditionally *bishop*; also in verse 2
- b. 1 Timothy 3:11 Or *way, deaconesses*
- c. 1 Timothy 3:16 Some manuscripts *God*
- d. 1 Timothy 3:16 Or *in the flesh*

1 Timothy 4

1 The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. **2** Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. **3** They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. **4** For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, **5** because it is consecrated by the word of God and prayer.

6 If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed. **7** Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly. **8** For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.

9 This is a trustworthy saying that deserves full acceptance **10** (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.

11 Command and teach these things. **12** Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. **13** Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. **14** Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you.

15 Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. **16** Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.

1 Timothy 5

1 Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, **2** older women as mothers, and younger women as sisters, with absolute purity.

3 Give proper recognition to those widows who are really in need. **4** But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God. **5** The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. **6** But the widow who lives for pleasure is dead even while she lives. **7** Give the people these instructions, too, so that no one may be open to blame. **8** If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.

9 No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband,^[a] **10** and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds.

11 As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. **12** Thus they bring judgment on themselves, because they have broken their first pledge. **13** Besides, they get into the habit of being idle and going about from house to house. And not only do they

become idlers, but also gossips and busybodies, saying things they ought not to. **14** So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. **15** Some have in fact already turned away to follow Satan. **16** If any woman who is a believer has widows in her family, she should help them and not let the church be burdened with them, so that the church can help those widows who are really in need.

17 The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. **18** For the Scripture says, “Do not muzzle the ox while it is treading out the grain,”^[b] and “The worker deserves his wages.”^[c] **19** Do not entertain an accusation against an elder unless it is brought by two or three witnesses. **20** Those who sin are to be rebuked publicly, so that the others may take warning.

21 I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism.

22 Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.

23 Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.

24 The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them. **25** In the same way, good deeds are obvious, and even those that are not cannot be hidden.

Footnotes:

- a. 1 Timothy 5:9 Or *has had but one husband*
- b. 1 Timothy 5:18 Deut. 25:4
- c. 1 Timothy 5:18 Luke 10:7

1 Timothy 6

1 All who are under the yoke of slavery should consider their masters worthy of full respect, so that God’s name and our teaching may not be slandered. **2** Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them.

These are the things you are to teach and urge on them.

3 If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, **4** he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions **5** and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

6 But godliness with contentment is great gain. **7** For we brought nothing into the world, and we can take nothing out of it. **8** But if we have food and clothing, we will be content with that. **9** People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. **10** For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

11 But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. **12** Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses. **13** In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you **14** to keep this command without spot or blame until the appearing of our Lord Jesus Christ, **15** which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, **16** who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.

17 Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. **18** Command them to do good, to be rich in good deeds, and to be generous and willing to share. **19** In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

20 Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, **21** which some have professed and in so doing have wandered from the faith.

Grace be with you.