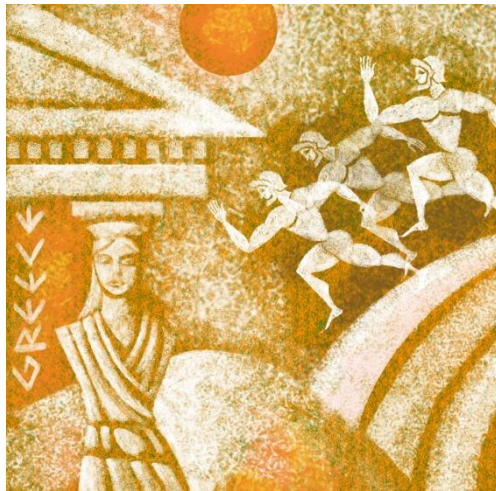


Ι ΤΙΜΟΤΗΥ

Ι Τιμόθεος



Calvary Bible Church 1 Timothy 5:1-16 One-week Study Guide

Wednesday Night Small Groups

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2012

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 5:1-16.

- (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 5:1-16 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 5:1-16, 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.

1 Timothy 5:1-16 (NIV, 1984)

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, **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.

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 5:1-16 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. Remember** what you observed about the main charges of Paul's letter to Timothy (listed above by the scroll). **What type of instruction is 5:1-16? Under which charge do these instructions fit?**
- 4. Read through all of 1 Timothy 5:1-6:2 to set this passage in context (pg. 21-22).** Notice the emphasis on honorable and respectful relationships that Paul urges Timothy to instill in the church.
- 5. Turn to page 20-21 and read 1 Timothy 2 & 3 to see what Paul has already said about this.**
- 6. How** does 5:1-16 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)."
- 7. (See the information on outlining, pg. 15, and make an outline if you'd like.)**

1 Timothy 5:1-16 (ESV)

1Do not rebuke an older man but encourage him as you would a father, younger men as brothers, **2**older women as mothers, younger women as sisters, in all purity.

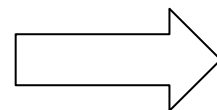
3Honor widows who are truly widows. **4**But if a widow has children or grandchildren, let them first learn to show godliness to their own household and to make some return to their parents, for this is pleasing in the sight of God. **5**She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day, **6**but she who is self-indulgent is dead even while she lives. **7**Command these things as well, so that they may be without reproach. **8**But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.

9Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband, **10**and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work. **11**But refuse to enroll younger widows, for when their passions draw them away from Christ, they desire to marry **12**and so incur condemnation for having abandoned their former faith. **13**Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not. **14**So I would have younger widows marry, bear children, manage their households, and give the adversary no occasion for slander. **15**For some have already strayed after Satan. **16**If any believing woman has relatives who are widows, let her care for them. Let the church not be burdened, so that it may care for those who are truly widows.

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

- **To keep this section in context, record here the instructions about honorable relationships:**
 - **5:1a** _____
 - **5:1b-2** _____
 - **5:3** _____
 - **5:17** _____
 - **6:1** _____
- **Starting in v. 3, what** group of people does Paul discuss as he tells Timothy how to reform the church? **In this letter, has** Paul already addressed issues involving women? **Where? What** do these sections tell us about the false teaching and at least one way it has affected the Ephesian church?
- **According to v. 4, who** has the responsibility of caring for a widow? **Is** this godliness in practice?
- **What** about the widow who has no children or grandchildren, v. 5? **In Whom** is her hope? **What** does she do night and day? **In contrast, what** about the ungodly widow, v. 6?
- **Who** is to receive this instruction, v. 7? **Might** there be a widespread problem? **What** does lack of provision for a widow within your own family show about your faith (in Ephesus and now), v. 8?
- **An unsupported, needy widow must have what qualifications to be placed on “the list,” v. 9-10?**
- **Why** are young widows not to be placed on “the list of widows,” v. 11?
- **What** type of temptation might these young widows be drawn to that would prompt v. 12? **What** might their desire to have a husband to provide for them be tempting them to do? **What** types of sins would violate their faith? **Consider. What** else also tends to happen in Ephesus, v. 13?
- **In light of all this, what** is Paul’s counsel to young widows in v. 14? **What** four things are they to do?
- **Unfortunately, in view of v. 11-13, what** has already happened to some of the young widows?
- Women were the caregivers in ancient society. **What** does Paul say the Christian women should do, v. 16a? **Why** provide this help, v. 16b? **What** does this leave the church free to do?

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



Read through 1 Timothy 5:1-16 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 (older man, younger men, older women, younger women, widows (three types—widows with families, widows without families [*widows who are really in need*], younger widows), all family designations, the people/no one/anyone/saints/believer [and pronouns], unbeliever, the enemy/Satan)
- 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. 5:1-16: *purity, proper recognition, really in need, put their religion into practice* (same Greek word translated elsewhere as *godliness/godly*), *please, hope, blame, faith/pledge* (same Greek word), *faithful to her husband, good deeds* (2x), terms describing sins young widows might fall to, terms describing Paul's counsel to them, *help them, burdened*, etc.

List what the text says about each group of people. What do you observe?

Older widows who have families

Widows who are really in need

Younger widows

Older widows' family members

Qualifications for them to be on "the list"

1 Timothy 5:1-16 (NIV, 1984)

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, **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.

Make lists of additional instruction about honorable relationships within the church:

Older man

Younger men

Older women

Younger women

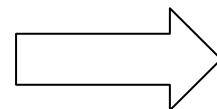
What is said about: Satan/the enemy


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. 5:1-16 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. **In the margin of your working copy, write what is being contrasted.**
- Mark **words of comparison** (*likewise, as if, furthermore, moreover,* etc.) with an = sign or arrow (or any mark you choose). **For example, verse 1 contains both a contrast and a comparison:**

v. 1, **DO NOT**
rebuke an older man harshly,
BUT
exhort him
AS IF
he were your father...



-  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?**



...caring for their family and so repaying their parents and grandparents, **FOR** this is pleasing to God...

- Mark **commands** in a way that draws the eye, such as highlighting. Habitual commands are marked (~).
 - 5:1, “Do not rebuke an older man harshly,” (forbids an action that is not in progress and commands that it not be started) “exhort him as if he were your father” (~)
 - 5:3, “Give proper recognition to those widows who are really in need” (~)
 - 5:4, “these should learn first of all to put their religion into practice” (~) Both *learn* and *put their religion into practice* are to be done habitually.
 - 5:7, “Give the people these instructions” (~)
 - 5:9, “No widow may be put on the list of widows unless...” (~)
 - 5:11, “As for younger widows, do not put them on such a list” (~)
 - 5:16, “she should help them” (~), “she should...not let the church be burdened...” (~)
- 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 (~):
 - 5:4, “by caring for”
 - 5:6, “who lives for pleasure,” “even while she lives”
 - 5:7, “may be open to blame”
 - 5:10, “is well known”
 - 5:11, “to marry”
 - 5:12, “bring judgment”
 - 5:13, “going about from house to house,” “saying,” “ought not to”
 - 5:14, “to marry,” “to have children,” “to manage their homes,” “to give,” “the enemy”
 - These words express actions that were completed in the past, but which have an ongoing or continual result. Mark like this (→):
 - 5:5, “left all alone,” “puts her hope”
 - 5:6, “is dead”
 - 5:8, “has denied”
 - 5:9, “has been faithful”
- Notice the *ifs*, v. 4, 8, 11 (**for when** is actually an *if*), 16



1 Timothy 5:1-16 (NIV, 1984)

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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. **Work through pg. 11-13.** As you work, question the text (see box below). What words or phrases do you need to investigate in order to comprehend the text? Commands and instructions are always significant.
2. Read the word and its surrounding text in another translation—compare ESV (pg. 5) and NIV. 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 14 details “how to use a concordance,” or ask your group leader.
 - For more help, use your concordance to **find other places the key words are used** (called finding the “cross references”). Look up the words that are assigned the same Greek reference numbers. For example, *give proper recognition* in v. 3 is Strong's #5091 or GK (NIV) #5506. This term is synonymous with *honor* in 5:17 and *respect* in 6:1, both Strong's #5092/GK (NIV) #5507. Compare these verses with 5:1-2, which show this attribute in action. **Consult page 14 for “how to find a cross reference.”**
 - **There are additional study helps for 5:1-16 on the Help pages, pg. 14-15, including assistance with: good deeds, the widow who lives for pleasure, faithful to her husband, and issues with younger widows. A list of free online study sites is also given.**
4. Final option: Examine the notes at the bottom of your study bible or in one of the listed commentaries (pg. 17), 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: One of the areas Timothy is to command and teach (4:11, 13-16) is in the area of care for widows. The false teachers had confused believers in Ephesus about the roles and conduct of women (1 Tim. 2:9-15) and the care of widows. **How** is Timothy to treat each group of people as he begins to train and instruct in this area, 5:1-2? **Why?** **What** tone would this set? **In what ways** is Timothy particularly suited to deal with the care of widows and to carry out all the directions in 5:1-2? **Why** is there a problem in the church? **Are** the believers caring for their aged grandmothers and mothers? **How** is caring for them *godliness* in action (translated *put their religion into practice*)? **Why** is caring for widowed relatives godly behavior? **Why** does it please God? **How** does turning to God in this time of need demonstrate the character of the widow who has no caring family? **What** is the logical and godly response of the church? In v. 7 & 8, if Timothy gives this instruction and the church doesn't heed, **what** will they be? **How** would that affect their testimony in Ephesus? **Today, what** types of good deeds might be on the list in v. 9-10? **What** kinds of good deeds would qualify a widow today for special care from the church? In a culture that did not have life insurance or many employment opportunities for women, **why** might young widows be so desperate to marry that they would consider marrying an unbeliever or sinning in some other way? **Why** is Paul's counsel the best recourse? **Who** carries the responsibility of caring for widows within the family? **Is** this only a feminine action? **How** would this look in *our* culture?

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

WIDOWS: Something about the false teaching had resulted in confusion about how to care for the widows properly. This wasn't the first time care of widows was addressed in the first-century church. **Read the church's first response to this need when the church was centrally located in Jerusalem and was growing rapidly: Acts 6:1-7 (NIV 1984)**

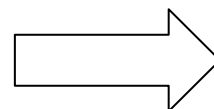
¹ In those days when the number of disciples was increasing, the Grecian Jews among them **complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.** ² So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to *wait on* tables. ³ Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them ⁴ and will give our attention to prayer and the *ministry* of the word." ⁵ This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. ⁶ They presented these men to the apostles, who prayed and laid their hands on them. ⁷ So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

Following upon Old Testament instruction, this is the first model of widow care in the New Testament. It set an example for how the church is to deal with widows in need. In the Old Testament, God showed special care for widows. Care of widows and orphans was considered by God to be an evidence of godliness. Jot notes here; examine these passages: **Exodus 22:22-24; Deut. 10:17-19; 24:17-22; 26:12-13; 27:19; Job recounts his godliness in this area—Job 31:16-22; Psalm 94:1-11; 146:9; Descriptions of Israel's wickedness: Isaiah 1:16-17; Jeremiah 7:5-7; 22: 1-5; Ezekiel 22:6-16; Zechariah 7:8-14**

What was to be given to widows, 1 Tim. 5:3? _____

What type of widows were to be thus honored? _____

What were the *ifs* for determining who was need of church care, 5:4-5?



Write the definition of *put their religion into practice here* (Strong's #2151, translated *godliness* elsewhere):

What was the *but*, 5:6? _____ See pg. 14.

Why instruct the people, 5:7? _____

What was the *if*, 5:8?

Write the definition of *denied* ("has *denied* the faith"), v. 8, here:

Having met the spiritual (v. 5) and financial qualifications of being a godly widow who had no family to care for her (v. 3, 5), which widows were to be put "on the list," 5:9-10?

1) v. 9b _____

2) v. 9c _____

3) v.10 _____

Such as:

Has been faithful to her husband is the feminine form of the Greek phrase *husband of but one wife* (3:2, 12), a qualification for elders and deacons. Here it could be translated: *wife of but one husband*. See help pages (pg. 14-15). Consider the widow's good deeds. Are these actions things a woman who has served as a deacon (deaconess) might be performing? Regardless, do these *good deeds* provide a picture of a godly woman, giving younger women a model to aspire to? **Record your thoughts:**

What did Paul counsel younger widows to do, 5:14?

1) _____

2) _____

3) _____

4) _____

Unfortunately, what had already happened, 5:15?

To prevent this, he gave the counsel to marry, have children, and run a home. What special temptations did younger widows have, according to verses 5:11-13? What might tempt a young woman to walk away from the faith (*former faith*, ESV; *first pledge*, NIV, v. 12) or disregard a pledge she may have made to never remarry? See pg. 14-15 for help.

Here is the definition of *sensual desires overcome their dedication to Christ* (one Greek word: *katastreniasosin*, Strong's #2691): "To live a profligate life, living luxuriously, to revel or riot, show insolence, meaning the living of a life of luxury and gaiety to the neglect of Christ and the detriment of His cause"⁵ (See footnote for the dictionary definition of *profligate*.)

Fulfilling desire within the context of Christian marriage is blessed by God. These young women weren't doing that. They were instead fulfilling desire in a way that warped it and brought sin into their lives. A married woman's status in society was tied to her husband's rank. Imagine what it would be like to live in a culture with no life insurance and minimal employment opportunities for women. **What might be going on here? Is marrying an unbeliever sin? Is immorality sin? Is disrupting church life sin? Might a desperate young woman be considering, or already doing (v. 15), one or more of these options?**

Write out Paul's solution, in v. 14: _____

What was the final instruction about caring for widows, 5:16a?

What was the reason for this instruction, 5:16b? **What** does the church need to be free and able to do?

SUMMARIZE YOUR THOUGHTS ON THE CARE OF WIDOWS:

How might this look in the church today regarding widows and divorced/abandoned women?

⁴ Spiros Zodhiates, *The Complete Word Study New Testament*, electronic edition via *Logos Bible Study Software*. American Heritage College Dictionary definitions of words in this concordance definition: *profligate*—recklessly extravagant or wasteful of resources, a licentious, dissolute person. What does *licentious* mean? "Lacking moral discipline or ignoring legal restraint, especially in sexual conduct, having no regard for rules or standards." What does *dissolute* mean? "Indulging in sensual pleasures and vices."

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. "Pledge," v. 12 in the NIV, is translated "faith" in the KJV, for instance; so you look up "faith" in the Strong's, #4102).
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. **Suggestions follow:** The phrase **good deeds** is used multiple times in this letter: 2:10; 3:1 (*noble task*); 5:10 (2x), 25; 6:18 (*do good, to be rich in good deeds*). Good deeds do not gain or earn/merit salvation, but they are the evidence of a believer's faith and godliness. **Other uses of the word good, kalos**, Strong's #2570—beautiful, balanced, complete, intrinsically and well-adapted for its circumstances and end, is used in 1:8, 18; 2:3; 3:1, 4, 7, 12 (#2573, synonym), 13 (2x, first use #2573); 4:4, 6 (2x); 5:10 (first use), 17 (#2573, synonym), 25; 6:12 (2x), 13, 18 (second use), 19 (*firm*). **Good, agathos**, Strong's #18—good in character and composition, benevolent; useful and beneficial for its effect, is used in 1:5, 19; 2:10; 5:10 (second use); 6:18 (first use, #14, synonym). In reforming this church, Paul definitely wants Timothy to place an emphasis on doing good.

1 Tim. 5:3-16, Honoring (Giving Proper Recognition to) Widows: "Providing for widows was an important role for the church from its earliest days (see Acts 6). The primary concern in this passage is to identify which widows should be provided for by the church. There are two key indicators: not having other family (1 Tim. 5:4–8, 16); and godliness (vv. 5, 9–15). Along the way, the duty of caring for one's family and the propriety of younger widows remarrying are emphasized. Some have suggested that an order of widows as an office in the church is in view here, but this is unlikely since the stated issue is provision for those in need."⁵

1 Timothy 5:6: "The spiritual requirements for 'real' widowhood receive emphasis by means of the contrast with the widow who lives the self-serving life, (v. 6, **the widow who lives for pleasure**). The rare Greek word that describes here (*spatalao*) occurs only in two other biblical passages...Ezekiel 16:48, which describes Sodom, and James 5:5, where it describes the rich who live in 'self-indulgence.' It is not simply that this widow enjoys life while the 'real' widow lives in somber austerity, but that she grossly seeks her own pleasure to the neglect of others, while the worthy widow derives pleasure from the Lord. The self-seeking one is 'dead, even while she lives,' an interesting phrase occurring within the passage about those who have suffered the death of another."⁶ See Ephesians 2:2.

Review of elders being the husband of but one wife (a man of one woman, ESV note on 3:2) as relates to faithful to her husband: "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].' (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...."⁷

More about faithful to her husband on the next page...

⁵ESV Study Bible, Crossway Bibles, 2008, pg. 2332.

⁶Walter L. Liefeld, *The NIV Application Commentary: 1 & 2 Timothy, Titus*, Zondervan, 1999, pg. 178-179.

⁷ESV Study Bible, Crossway Bibles, 2008, pg. 2329.

Additional Help

1 Tim. 5:9–10, “Paul begins to explain what qualifications a widow must meet in order to warrant financial support from the church. **Having been the wife of one husband** (Gk. *henos andros gynē*) is the feminine form of a phrase in the requirements for overseers and deacons (see note on 3:2–3, previous page). Some interpreters think the point here, as in ch. 3, is marital faithfulness. Others think that, while Paul is not discouraging a second marriage after the death of one’s husband (cf. 5:14; 1 Cor. 7:39), simply as a practical matter he wants to focus the church’s help on widows who have the fewest relatives to support them. **Good works**. The list of qualifications provides a picture of a godly older woman, something for younger women to aspire to.”⁶

Younger widows, 1 Timothy 5:11-12: “These verses may at first appear to condemn remarriage; however, v. 14 encourages it (cf. 1 Cor. 7:39b), so another, more specific concern must be in view here. The issue is either that these widows who are being supported by the church have pledged to remain unmarried (so that to remarry would be to renounce this pledge) or that these younger widows might be tempted by their desires to marry unbelievers, thus turning away from the **faith**. Since these concerns are in some way prompted by the fact that “some have already strayed after Satan” (1 Tim. 5:15), a grave issue must be in view. With remarriage to an unbeliever, the concern was that the wife would take the religion of her husband (as was usual in that culture).”⁷

“1 Tim. 5:14, No occasion for slander continues the theme of concern about the impact of believers’ actions on the perceptions of unbelievers (2:2; 3:7; 5:7, 14; 6:1; see also Titus 3:1–2).”⁸

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.

⁶ *ESV Study Bible*, Crossway Bibles, 2008, pg. 2332.

⁷ *Ibid.*, pg. 2332.

⁸ *Ibid.*, pg. 2332.

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 5:1-16, 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 5:1-16 (NIV, 1984)

Theme of v. 1-2: _____

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.

Theme of v. 3-8: _____

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.

Theme of v. 9-11: _____

9 No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, **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.

Theme of v. 11-16: _____

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.

Theme of entire section, v. 1-16: _____

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.

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 5:1-16, what did I find to be the most significant statements? Why?**
- 2. What do I learn about God's church? What qualities of compassion does God demonstrate by having instructions for the care of widows all through the Bible? Is He aware of and concerned about the needs of women?**
- 3. How can these truths about God affect my life and change it? How do I interact with, pray for, and treat women in need in my own family and in the church?**
- 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 one way I can demonstrate godliness (put my religion into practice)? Am I doing this, or am I neglecting my duty and thus denying my faith and opening myself to blame? What needs to change in my life?**
- 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 women in need?**
- 7. Do any portions of 1 Timothy 5:1-16 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 duties and responsibilities God has placed on my life? As a church member, am I reaching out to widows and abandoned women in the church?**
- 10. Is there a verse or verses to memorize?**

The false teachers had hurt the women in the church in Ephesus—they were confused about their roles, had begun to think that their outward adornment was more important than their piety, and were being neglected as widows or were the ones doing the neglecting of their own widowed family members. Something was wrong! Timothy was to wade into this mess, treating each group with respect. As the son and grandson of a widowed mother and grandmother, he was well suited for the task. Some rebuking had to occur, but it wasn't to be done harshly. He was to instruct the church in Ephesus to operate like a family again. The widows who had families were to be honored and supported by their families. The poor widows with no families were to be cared for. The church needed to spring into action.

Do we have this problem? Are our members caring for their widowed family members? Are we showing compassion to widowed/abandoned women who are truly in need? Are we encouraging widowed/abandoned women, young and old, among us? Next Paul deals with the source of all these problems—false teachers within the eldership itself, the source of all the mess—a sticky problem. "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)."

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.⁹

⁹ 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.

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.