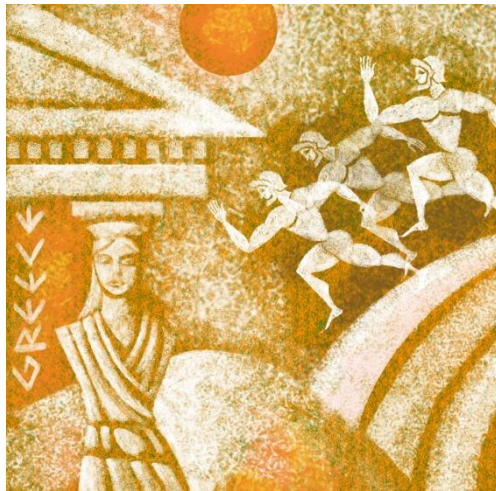


# Ι ΤΙΜΟΤΗΥ

Ι Τιμόθεος



## Calvary Bible Church 1 Timothy 5:17-6:2a One-week Study Guide

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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.”<sup>1</sup>

**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 5:17-6:2a.

- (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 5:17-6:2a 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.”<sup>2</sup>

**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?**”<sup>3</sup> 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 5:17-6:2a, which is given in two different translations. **As always, use any study suggestions that help you; skip those that don’t.**

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

<sup>2</sup> *Ibid.*, 43.

<sup>3</sup> 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 5:17-6:2a (NIV 1984)

**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," and "The worker deserves his wages." **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.

**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.

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 5:17-6:2a above and on the facing page.** Reading a text in more than one translation gives us new insight. **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 in 5:17-6:2a? Mark the portions that address each charge.**
4. **Read through all of 1 Timothy 5:1-6:2a to set this passage in context (pg. 21-22).** Notice again the emphasis on honorable and respectful relationships that Paul urges Timothy to instill in the church.
5. Turn to **page 20-21** and read the portions of the letter that deal with **false teachers and elders: 1 Timothy 1:3-11, 18-20; 3:1-7; 4:1-10.** Then read **Acts 20:13-38 on pg. 17**—the message Paul gave to the Ephesian elders five to seven years before he wrote this letter to Timothy.
6. **How** does 5:17-6:2a 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. **Review Paul's first instruction for church reformation: Read 1 Timothy 2:1-6, pg. 20.**
8. Make a word-for-word outline, if it helps *you* unpack the text. Some find this highly helpful.

### 1 Timothy 5:17-6:2a (ESV)

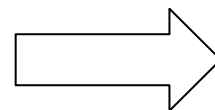
**17**Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. **18**For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages." **19**Do not admit a charge against an elder except on the evidence of two or three witnesses. **20**As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear. **21**In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality. **22**Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure. **23**(No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.) **24**The sins of some men are conspicuous, going before them to judgment, but the sins of others appear later. **25**So also good works are conspicuous, and even those that are not cannot remain hidden.

**1**Let all who are under a yoke as slaves regard their own masters as worthy of all honor, so that the name of God and the teaching may not be reviled. **2**Those who have believing masters must not be disrespectful on the ground that they are brothers; rather they must serve all the better since those who benefit by their good service are believers and beloved.

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

- **Who** is worthy of double honor, v. 17a? **How** is their direction of the church described? **Other than directing the affairs of the church, in what other way** do some of the elders labor, v. 17b? **What** is said about these elders?
- **In v. 18, the Old Testament and Jesus Himself are quoted. What do both of these texts say?**
- **How** many witnesses are required before an accusation against an elder can be admitted as evidence, v. 19? **What** if there is only one witness? **How** does this protect worthy elders? **Might** false accusations arise in a church conflict? **In 4:2, what** did we learn about the false teachers?
- **But, what if elders are sinning and persisting in habitual sin? What** is Timothy to do, v. 20a? **Why? How** will this instruct and inform both the church and the other elders, v. 20b?
- **In what way does Paul charge Timothy in v. 21? Who** all does Paul call as his witnesses? **What** does this tell us about the seriousness of this exhortation? **How** do we know that some of the elders are among the group of false teachers? (Read again Acts 20:28-31 on pg. 17.) **Why** might Timothy be tempted to be partial or show favoritism? **Does** he personally know these men?
- **If he has to remove elders, might Timothy** be tempted to be hasty in appointing their replacements (*laying on of hands*; see 4:14)? **Therefore, what** does Paul command him not to do, v. 22a? **Why? If he does so, what** would Timothy share in, if they later miss the mark?
- **What** personal admonitions does Paul give Timothy regarding dealing with this issue, v. 22b?
- **What** instruction is given to Timothy in v. 23? (While this might be a parenthetical comment regarding a health issue of Timothy's that came to mind, it may also be that Paul wants Timothy to make clear what was written in 4:3-5, regarding food restrictions the false teachers promoted.) **Knowing that Timothy was frequently ill, how** does this shape your view of him and his ministry?
- **What** is true about sin coming to light, v. 24? **What** is true of the sins of some people, v. 24a? **What** is true of the sins of others, v. 24b? **What** is true of good deeds, v. 25? **What** cannot be hidden?
- **What** other issue regarding honor and respect does Timothy have to correct, 6:1? (We'll consider slavery later—Paul is not endorsing it here.) **If slaves view their masters as being worthy of their full respect, what is prevented? What** two things could be affected adversely by disrespect, 6:1b? **How** do respectful relationships within the Christian church affect the watching pagan world?
- **What** about slaves who have believing masters? **What** should these slaves *not* do, 6:2a? **Instead, what** are they to do, 6:2b? **Why? How** are their masters described in 6:2c?
- **On page 18, read the instructions Paul had already given to the Ephesian slaves and masters: Ephesians 6:5-9. Should** this instruction have prevented the current problem he must address?

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



Read through 1 Timothy 5:17-6:2a 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 persons (elders/those whose work is.../ "the ox"/the worker/those who sin/the others, the church, witnesses, the elect angels, some men/them, all under the yoke of slavery, masters, believing masters/brothers/believers some)
- 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. 5:17-6:2a: *direct the affairs of the church* (one Greek word), *double honor*, *entertain*, *accusation*, *witnesses*, *rebuked*, *favoritism*, *laying on of hands*, *share*, *pure*, *full respect*, *slandered*, *to show less respect*

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? Break this down any way that helps.

**Using the space below and on pg. 7, list your observations:**

Personal instruction to Timothy

(some overlap with instruction regarding elders)

Instructions to slaves

masters/believers/brothers

### 1 Timothy 5:17-6:2a (NIV 1984)

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**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.

**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.

#### Make lists of the qualities of the false teacher and what Timothy is to do:

##### Previously seen qual. of false teachers

1:3, **teach false doctrine (have a platform to teach)**

1:4, devote themselves to myths and endless genealogies, promoting controversy

1:6, don't have pure hearts, good consciences, or sincere faith; have turned to meaningless talk

1:7-11, **want to be teachers of the law, but know nothing—don't practice sound doctrine**

1:19, have rejected fighting the good fight and holding on to faith and a good conscience, and so have shipwrecked their faith

1:20, include Hymenaeus and Alexander, who have been turned over to Satan to be taught not to blaspheme

4:1, have abandoned the faith, followed deceiving spirits and things taught by demons

4:2, are **hypocritical liars, consciences seared**

4:3, forbid people to marry

4:3b, order them to abstain from certain foods

4:7, promote godless myths and old wives' tales

##### Instructions regarding elders

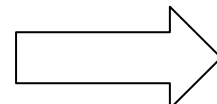
##### Worthy elders


## 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. 5:17-6:2a on page 9.

- Mark **words of contrast** (*but, however, nevertheless, not, 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, and, in the same way, etc.*) with an = sign or arrow (or any mark you choose). **For example, verse 18 contains both a contrast and a restatement by way of comparison:**

5:18, For the Scripture says,  
 "DO NOT  
 muzzle the ox while it is treading out the grain,"  
 AND  
 "The worker deserves his wages."



-  Draw a little clock face (or another mark you choose) above words showing **expressions of time** (*then, once, after, until, later times, 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:**



*Those who sin are to be rebuked publicly, **SO THAT** the others may take warning.*

- Mark **commands** in a way that draws the eye, such as highlighting. Habitual commands are marked (~).
  - 5:17, "The elders who direct the affairs of the church are worthy of double honor" ("are worthy" is continuous)(~)(See below for "who direct the affairs")
  - 5:19, "Do not entertain an accusation against an elder unless..." (~)
  - 5:20, "Those who sin are to be rebuked publicly" ("those who sin" and "to be rebuked" are both continuous)(~)
  - 5:22, "Do not be hasty in the laying on of hands" (~), "Do not share in the sins of others" (~), "Keep yourself pure" (~)
  - 5:23, "Stop drinking only water" (~), "use a little wine" (~)
  - 6:1, "All who are under the yoke of slavery should consider their masters worthy of full respect" (~)
  - 6:2, "Those who have believing masters are not to show less respect for them" ("have" and "are not to show less respect" are both continuous)(~), "Instead, they are to serve them even better" (~)
- The New Testament was written in Koine Greek. These things are obvious in the original language:
  - In the Greek, these words express continuous or habitual action. Mark like this ( ~ ):
    - 5:17, "work"
    - 5:18, "treading"
    - 5:20, "may take warning"
    - 5:21, "to do"
    - 5:24, "reaching"
    - 5:25, "those that are not"
    - 6:1, "may not be slandered"
    - 6:2, "those who benefit"
  - These words express actions that were completed in the past, but which have an ongoing or continual result. Mark like this ( → ):
    - 5:17, "who direct the affairs"



**1 Timothy 5:17-6:2a (NIV 1984)**

**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," and "The worker deserves his wages." **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.

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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. 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, "direct the affairs of the church" in v. 17 is Strong's #4291 or GK (NIV) #4613. **Consult page 12 for "how to find a cross reference."**
  - **There are instructions and additional study helps for 5:17-6:2a on pg. 12-13, including assistance with: directing the affairs of the church, double honor, wine, slavery, rebuking elders who continue to sin, and laying on of hands. 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), 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."<sup>4</sup>

**EXAMPLE:** By the time you get to this section in the letter, you should be wondering what in the world was going on in Ephesus. **What** all was broken and in need of repair? Think through all the church-healing instructions. This is 5-7 years after Paul's warning to them about wolves among the elders. **Does** church repair after a scenario like this take a long time? **How** long? **Might some damage be eternal in the lives of those who are affected? How? What** kind of damage can hypocritical liars (4:2) and false teaching elders do? **Why** publicly rebuke the elders who are sinning? **How** does this inform and heal the church? **In contrast, how** are worthy elders to be treated? **How** does honoring this type of elder inform and heal the church? **Why** might Timothy be tempted to be hasty to appoint new elders? **Might** this type of band-aid have serious repercussions? **Why** the strong charge about favoritism, do you think? **Why** mention *here* that Timothy should take wine for his stomach? **How** much patience is needed to wait for the sins and/or good deeds to become evident? **How** long do you wait? **How** had the lack of honor in relationships in Ephesus affected the slaves? **What** were they to do, instead of dishonoring their masters? **How** does this apply to you in your workplace? **How** does this section apply to you?

<sup>4</sup> 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. "Direct the affairs of the church," v. 17 in the NIV, is translated "rule well" in the KJV, for instance; so you look up "rule well" in the Strong's).
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. For instance, there are several cross references for **direct the affairs of the church**. Read and compare these texts with 1 Timothy 5:17; Romans 12:6-8, *leadership*; 1 Thess. 5:12, *work hard*; Titus 3:8, 14, *devote themselves*; 1 Timothy 3:4, 5, 12, *manage*.

**Honoring elders, worthy of double honor:** "Honoring elders includes providing for them financially and being careful in handling accusations against them. **1 Tim. 5:17:** The role of elder (pastor) involves authority, particularly in **preaching and teaching**. **Labor** (Gk. *kopiaō*), translated 'toil' in 4:10 (NIV, 'work'), implies hard work that makes a person tired. Such exertion in 'preaching and teaching' calls for **double honor**, which could include financial remuneration (5:18). 'Double' could imply ample provision, or financial provision in addition to proper respect. **Worthy:** Paul does not actually require that pastors be paid a double amount, but Paul clearly indicates that pastors should receive generous remuneration. **1 Tim. 5:18:** The command not to **muzzle an ox** is a quotation from Deut. 25:4, which requires an owner to allow an ox to eat of the grain he is grinding. One who works for something should be able to benefit from it. **The laborer deserves his wages** is a direct quotation from Luke 10:7 (cf. Matt. 10:10). Thus, it seems that Paul is already referring to the written records of the statements of Jesus (the Gospels) as **Scripture**. See 2 Tim. 3:16" (*ESV Study Bible, Crossway Bibles, 2008, pg. 2333*).

**Another word to consider:** The word **wine** is used 234 times in the Bible. In most places in the NT, it is Strong's #3631, GK/NIV #3885 as it is here: "Wine derived from grapes. The mention of the bursting of the wine skins in Matt. 9:17; Mark 2:22; Luke 5:37 implies fermentation. (See Eph. 5:18, cf. John 2:10; 1 Tim. 3:8; Titus 2:3)...The drinking of wine could be a stumbling block and Paul enjoins abstinence in this respect, as in others, so as to avoid giving an occasion of stumbling to a brother (Rom 14:21). Contrast 1 Timothy 5:23 which has an entirely different connection" (Spiros Zodhiates, *The Complete Word Study New Testament*, AMG Publishers, 1992, pg. 925). "The new teachers had brought in all sorts of rules and regulations about food and drink. They claimed that one could become more pure by abstaining from certain foods and by implication, drinks (4:3). It looks as if Timothy had been influenced by this so Paul tells him that he must keep himself pure and guard his integrity at all costs. However, it was not wrong for him to take a little wine in view of the fact that he had experienced stomach trouble" (*Opening up 1 Timothy*, via Logos Bible Study Software, 2011). "**1 Tim. 5:23:** How this verse connects to the rest of the paragraph is not entirely clear. Drinking **only water** was often indicative of asceticism. In light of the asceticism of the false teachers (4:1-5), Paul may be providing a qualification to the call for purity in 5:22, 24, clarifying that there would be nothing wrong with Timothy using **a little wine**, emphasizing here its usefulness for the sake of his health (cf. note on John 2:3)". **John 2:3 (the miracle at the wedding in Cana) note:** "The wedding party's running out of wine may be seen as symbolizing the spiritual barrenness of first-century Judaism, especially against an OT background that viewed wine (but never drunkenness) as a sign of joy and God's blessing (Ps. 104:15; Prov. 3:10; cf. Matt. 26:29)." (Both quotations from *ESV Study Bible, Crossway Bibles, 2008, pg. 2333, 2022*.)

**Info on slavery in the NT era, see pg. 18-19. Consider their masters worthy of full respect.** "The motive for bondservants honoring their masters is similar to the motive mentioned previously in the letter: giving a good impression of the faith to unbelievers (2:2; 3:7; 5:7, 14; cf. Titus 2:5, 8, 10)" (*ESV Study Bible, Crossway, pg. 2333*.)

## Additional Help

**Sinning elders:** “Timothy must handle this with meticulous fairness. In such a matter, it will be difficult not to let personal preferences get in the way. Paul warns Timothy about this in v. 21...Paul wants to make it clear that this is not a matter of keeping order in a human organization, but of ensuring that God’s church lives up to the standards he has set. Timothy is to do two things:

“ACT WITH IMPARTIALITY—he must not take a verdict without knowing all the facts

“NOT SHOW FAVORITISM—there may be some pressure on Timothy to ignore some of the things, particular if the elder concerned was supportive of him, or to deal with one elder more severely than another. He must be impartial and fair.

“What are the principles the church members are to put into practice when they suspect that someone in their church leadership is involved in serious sin?

- They are to wait until the facts are confirmed by two or three witnesses
- The other elders are to approach the man and give him the opportunity to repent. (Although this may not mean that he can continue in his office.)
- If the man will not repent, he is to be rebuked before the congregation and told to stand down from his position.

“It is a matter to be handled with the utmost care. We must never forget that this kind of public discipline is called for because of the prominent nature of the sin and the refusal of the person concerned to repent of it. It has to be decided whether the sin is the result of a momentary lapse or whether it is...‘habitual, cunning, and deceptive sin that displays a seriously flawed character.’ It is important to remember the different ways in which people in the Bible have been disciplined. Jesus warned Peter that he would deny him three times. When he met him after the resurrection, Jesus rebuked him very gently in front of the other disciples, asked him if he loved him, and commanded him to tend his sheep (John 21:16-17). Yet in Corinth, where incest was taking place, Paul called for the man to be publicly excluded from the church (1 Cor. 5:4-5). The principle is clear: the discipline must suit the circumstances” (S.J. Robinson, *Opening up 1 Timothy*, 2004, Logos Bible Study Software, electronic).

**Rebuked publicly, the elect angels:** “Accusations against leaders must not be based on unsubstantiated charges (cf. Deut. 19:15). **1 Tim. 5:20:** The ones to be rebuked **in the presence of all** are elders who **persist in sin**, or who sin in a way that betrays the trust that the church has placed in them as spiritual leaders. Such public rebuke goes beyond the discipline procedures that apply to other church members (cf. Matt. 18:15–20), and it reassures the congregation that disqualifying sin on the part of an elder will not be covered up. As a result of this public rebuke, **the rest will stand in fear** (of sinning). This refers specifically to ‘the rest of the elders,’ but it probably also implies ‘the rest of the congregation,’ since the rebuking was done ‘in the presence of all’ (see further Deut. 19:15–21, which also supports this). **1 Tim. 5:21: In the presence of God and of Christ Jesus and of the elect angels.** Paul presents this charge (v. 20) as being delivered in view of the heavenly court, thus adding a strong note of solemnity. On Paul’s inclusion of angels, cf. their involvement at the final judgment (e.g., Matt. 25:31; Rev. 14:10; 1 Cor. 11:10; also 1 Pet. 1:12)” (*ESV Study Bible*, Crossway Bibles, 2008, pg. 2333).

**Laying on of hands. 1 Tim. 5:22:** “Setting aside for service, ordination. **See 4:14. Hasty:** If, out of negligence, people appoint unqualified men as elders, they are implicated in the future sin of those elders” (*ESV Study Bible*, Crossway Bibles, pg. 2333). “It is devastating to lose a leader who has fallen into sin and the pressure is often on to appoint someone to replace him quickly. It was important for Timothy to identify and train new elders, but he needed to take heed of Paul’s note of caution in v. 22. The ‘laying on of hands’ was a public confirmation that someone was being set apart for leadership and ministry, just as Timothy had been (4:14). Paul is warning him not to make quick appointments in a state of panic; otherwise, he will take part in their sins. This means if he were to appoint men rashly who went on to fall into sin and divide the church, Timothy would share the responsibility for it because of the hasty way in which the appointment was made...It is important to look for new men to share the work with existing leaders. But it is essential to spend time with them (v. 24), to get to know them, and to assess their suitability” (S.J. Robinson, *Opening up 1 Timothy*, 2004, Logos Bible Study Software, electronic).

### Free Online Resources:

Try these sites: [www.mystudybible.com](http://www.mystudybible.com), [www.esvstudybible.org](http://www.esvstudybible.org), [www.blueletterbible.org](http://www.blueletterbible.org), [www.biblegateway.com](http://www.biblegateway.com), and [www.crosswalk.com](http://www.crosswalk.com). Find which you like best; they all have online concordances.

## **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 5:17-6:2a, 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 5:17-6:2a (NIV, 1984)**

**Theme of v. 17-20:** \_\_\_\_\_

**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," and "The worker deserves his wages." **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.

**Theme of v. 21:** \_\_\_\_\_

**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.

**Theme of v. 22-23:** \_\_\_\_\_

**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.

**Theme of v. 24-25:** \_\_\_\_\_

**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.

**Theme of 6:1-2a:** \_\_\_\_\_

**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.

**Theme of entire section, 5:17-6:2a:** \_\_\_\_\_

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## 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 slavery customs in the first century are given on pg. 18-19.**

**Check the online sources to see what commentaries they have.** Investigate the commentary sections of these: [blueletterbible.org](http://blueletterbible.org), [crosswalk.com](http://crosswalk.com), and/or [biblegateway.com](http://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. What additional applications did you discover?

**Consider these personal questions:**

- 1. In coming to 5:17-6:2a, what did I find to be the most significant statements? Why?**
- 2. What do I learn about God's church? What is a universal problem that has occurred within the church since the first century? Will this continue until Christ returns? What do I learn about God's character in view of the fact that He provides instruction for the proper way to deal with leaders whose sin is harming the church?**
- 3. What do I learn about my responsibility when an elder is in continuous sin that is harming the church? What do I learn is the other leaders' responsibility in this situation? What type of action by the congregation would have helped Timothy the most (1 Tim. 2:1-7)? Am I praying about these types of problems within the church, if I see them? Have I taken action to go to the other elders with my concerns, if any harmful sins are evident? Am I praying for healing for the church from situations where these types of problems arose in the past?**
- 4. How can these truths about God and His church affect my life and change it? Am I honoring the elders who direct the affairs of the church well? How, specifically, am I doing that? Am I showing honor and respect in my employment? Am I laboring and striving to live in a way that does not allow God's name and the biblical teaching I've received to be slandered?**
- 5. What positive motivations do I find in the passage and the book as a whole that convince me to lead a godly life?**
- 6. Do any portions of 1 Timothy 5:17-6:2a produce a sense of conviction within me?**
- 7. What type of prayer does this section provoke?**
- 8. Do any parts of this section cause me to want to live differently?**
- 9. Is there a verse or verses to memorize?**

If you didn't respect Timothy yet, after contemplating the task Paul has given him in this section, your respect for him should have grown. Imagine, as a thirty-year-old man, being given the commission to go into a church with warring elders, where lying accusations are being made against the worthy elders and false doctrine is being taught by the sinning elders. Imagine the web of lies. Imagine the damaged lives. Paul gives clear instruction that will protect and begin the healing of the church—that is what this entire letter has been about. Timothy has to wade through this mess, being patient to sort out the false from the true, the elders who should be rebuked from those who are in the right, and the correct replacements for any who need to be removed. What a task!

People are always damaged in these situations, some beyond repair in this life. Yet the heart of our compassionate God is to provide these clear instructions in order to prevent harm and to heal the damage caused by leaders who are supposed to be upholding His cause. If you've ever lived through this type of situation, you never forget it. It becomes the source of wisdom with which you can help the church when the situation arises in the future. Learning from what you experienced makes you wise. Consider what you have learned from this type of experience in the past, if you've lived through such a conflict. How has it made you more mature and wise?

Paul isn't done, though. Next he moves on to address more facets of the false teachers—the twisting of sound doctrine, the pursuit of wealth, and the corruption of the proper use of money. Once more Paul returns to the topic of godliness. And, as always, he cushions his specific instruction about the problem the false teachers have caused with personal instruction to guide and uphold Timothy.

**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.<sup>12</sup>

**Acts 20:13-28 (NIV 1984): On the way to Jerusalem, a stop in Ephesus, 57 A.D.**

<sup>13</sup> We went on ahead to the ship and sailed for Assos, where we were going to take Paul aboard. He had made this arrangement because he was going there on foot. <sup>14</sup> When he met us at Assos, we took him aboard and went on to Mitylene. <sup>15</sup> The next day we set sail from there and arrived off Kios. The day after that we crossed over to Samos, and on the following day arrived at Miletus. <sup>16</sup> Paul had decided to sail past Ephesus to avoid spending time in the province of Asia, for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.

<sup>17</sup> From Miletus, Paul sent to Ephesus for the elders of the church. <sup>18</sup> When they arrived, he said to them: "You know how I lived the whole time I was with you, from the first day I came into the province of Asia. <sup>19</sup> I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews. <sup>20</sup> You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. <sup>21</sup> I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

<sup>22</sup> "And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. <sup>23</sup> I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. <sup>24</sup> However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God's grace.

<sup>25</sup> "Now I know that none of you among whom I have gone about preaching the kingdom will ever see me again. <sup>26</sup> Therefore, I declare to you today that I am innocent of the blood of all men. <sup>27</sup> For I have not hesitated to proclaim to you the whole will of God. <sup>28</sup> **Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. <sup>29</sup> I know that after I leave, savage wolves will come in among you and will not spare the flock. <sup>30</sup> Even from your own number men will arise and distort the truth in order to draw away disciples after them. <sup>31</sup> So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.**

<sup>32</sup> "Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified. <sup>33</sup> I have not coveted anyone's silver or gold or clothing. <sup>34</sup> You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. <sup>35</sup> In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'

<sup>36</sup> When he had said this, he knelt down with all of them and prayed. <sup>37</sup> They all wept as they embraced him and kissed him. <sup>38</sup> What grieved them most was his statement that they would never see his face again. Then they accompanied him to the ship."

## Slavery Customs in New Testament Times

**Ephesians 6:5-9 (ESV), instructions the Ephesians already had regarding slavery:** <sup>5</sup> Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, <sup>6</sup> not by the way of eye-service, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart, <sup>7</sup> rendering service with a good will as to the Lord and not to man, <sup>8</sup> knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a bondservant or is free. <sup>9</sup> Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him."

**The following research is compiled from the International Standard Bible Encyclopedia.** When in quotation marks we are quoting exactly from their text; when within parentheses or not marked by quotation marks we are summarizing from their text.

"The especially important social institution of compulsory labor and dependency is found in all cultures relevant to the New Testament, in which the ownership of some persons by others was defined and regulated by various legal traditions--the Roman Empire embraced a legal conglomeration. The Greeks and Romans, apparently independently, transformed slavery into something new and wholly original in world history, namely, an institutionalized system of large-scale employment of slave labor in both the countryside and cities. No New Testament writer comments on the origins of slavery as an institution or seeks to justify human beings owning other human beings." It is not endorsed either. This is just the culture in which the New Testament church was born. New Testament principles can be adapted to the situation no matter what our culture.

"Prior to the first century, the chief means by which persons were enslaved were capture in war and kidnapping by pirates. Stealing persons and selling them into slavery had been practiced in the ancient New East for many centuries." This was the same variety of slavery practiced in the U.S. from the 1600s to 1863. 1 Timothy 1:10 refers to "kidnappers", "men stealers", "slave traders" (NIV, in its list of lawless, rebellious, unholy men's deeds). This indicates that knowledge of this practice was still around in the middle of the 1st century A.D., when Paul wrote to Timothy, even though the establishment of law and order within the Roman Empire had eliminated piracy and greatly reduced kidnapping by the middle of the 1st century B.C. After that the primary source of slaves became human reproduction. "The slaves mentioned in the New Testament were most likely born into slavery, according to both Roman and Greek law, as children of mothers in slavery. Such *breeding* was an adequate source to maintain the large slave population of the previous century.

"Other sources of slavery are important to note in the light of early Christian practices. Large numbers of people sold themselves into slavery for various reasons, above all to enter a life that was easier and more secure than existence as a poor, freeborn person, to obtain jobs, and to climb socially. It is quite likely that the Erastus mentioned in Romans 16:23 as the 'city treasurer' of Corinth had to sell himself to the city in order to secure this responsible position. Such special slaves were usually held in municipal slavery until about the age of 40, at which time as freedmen and (now) Roman citizens they often pursued political careers. Many non-Romans sold themselves to Roman citizens with the justified expectation, carefully regulated by Roman law, of becoming Roman citizens themselves when manumitted (freed). The money that one received by such a self-sale usually became the beginning of the personal funds (called 'peculium') that would later be used to enter freedom under more favorable circumstances (with debts paid, an education paid for by their former master, and money in their pockets). Temporary self-sale had been known in Jewish circles for centuries. (Because of how well Jewish owners treated their slaves many people also desired having Jewish masters.)

"Paul seems to have self-sale in mind, at least at one level, when urging the Corinthian Christians: 'You were bought with a price; do not become slaves of men.' 1 Corinth. 7: 2,3 In spite of this warning, some Christians, however, exploited the system to their advantage by selling themselves into slavery in order to gain money to ransom others (with cruel owners) from slavery and to provide food for others in need.

"A popular means of 'birth control' (infanticide, actually) was the 'exposing' (throwing away) of newborn infants. When such infants were found alive they could be raised as slaves. (Christian families who found these infants often raised them as their own children--the Pro-Life movement in the New Testament church). Christians (in early

church writings) urged each other not to expose (throw away) their own children. Greek, Roman, and Jewish children were also frequently sold into slavery by their parents. This practice is not addressed in the New Testament.

"The social sense of those in slavery was far more dependent on the social status of their owners than on their legal status as slaves. Under Roman, Greek, and Jewish laws those in slavery could even own property, including other slaves. Some well-educated slaves bought children, raised and educated them, and recovered their costs by selling them later to families needing tutors. A slave's property was entirely under the control of the slave, who could seek to increase it to use in purchasing legal freedom and in establishing a comfortable life as a freed person. In outward appearance it was usually impossible to distinguish among slaves, freedmen, and free persons. Patterns of religious life, friends, or work did not separate slaves from freed persons or freeborn workers. Slaves' position was not always 'subordinate' either. They might work as cooks, cleaners, personal attendants, but also tutors of persons of all ages, physicians, nurses, close companions, and managers of the household. In the business world they might be janitors, or delivery persons, but also managers of estates, shops and ships, as well as salesmen and contracting agents. As civil servants they might be used in street paving and sewer cleaning gangs, but also as administrators of funds and personnel and as executives with decision-making powers.

"The principal exceptions were work done in some mines reserved for convicted criminals and rowing in the chain gangs on galley ships; it was expected that these slaves of the Empire would die working. (They were usually in the position of "slave" for different reasons than those who had chosen slavery voluntarily.)

"Slaves were people who had to work for a living. Many slaves who worked in handcraft factories lived apart from their owners, enjoying their own property and family life. Such a slave was usually employed by another person and was paid a daily wage, two-thirds of which went directly to the owner, who remained responsible for the physical well-being of the slave. Capable slaves even had the advantage over their free counterparts in that they were given an excellent education at their owner's expense. Felix, the procurator who was Paul's judge in Acts 23: 24 - 24:27 was educated this way. These slaves and former slaves became a broad 'class' of intellectuals in the first century. They did not have to wait until manumission (emancipation) to establish friendships with their owners and other free persons as human beings. These friendships easily carried over into the religious life of the slave who attended the same temples, synagogues, and churches as the free person.

"For many, self-sale into slavery with anticipation of manumission was regarded as the most direct means to be integrated into Greek and Roman society. As such, in stark contrast to New World slavery in the 17th - 19th century, Greco-Roman slavery functioned as a process rather than a permanent condition, as a temporary phase of life by means of which an outsider obtained 'a place within a society that had no natural obligations of kinship or guest-friendship towards him.'

"Christians held slaves in higher esteem than others in the Greek and Roman cultures because of the Christian work ethic--Christians believe hard work is a good thing whereas the prevailing attitude among Greeks and Romans was that working every day for a living was not worthy of a freeborn person, and that those who worked with their hands were involved in 'dirty business'. Paul, however, expected all Christians to work for their living (Ephesians 4: 28). In 1 Thess. 4:11 he even instructs Christians to work with their hands (which Greeks and Romans thought was 'dirty business' and 'beneath' them).

"The New Testament provides direct evidence that some early Christians were slaves or owners or slaves at the time the various documents were written (e.g., Philemon--Onesimus; 1 Corinth. 7: 21--'were you a slave when you were called?'; Col. 3:22 - 4:1; Eph. 6: 4 - 9; 1 Timothy 6:1; 1 Peter 2: 18 -21). Often overlooked are the slaves included in the phrases 'those of the household of...' (Roman. 16:10), 'Chloe's people' (1 Corinth. 1:11), and 'the household of Stephanas' (1 Corinth. 1:16); see Acts 11:14). Those phrases cover the same kind of extended households designed by the Latin term *familia*."

**More information:** An informative article by a professor at Dallas Theological Seminary:

<http://bible.org/article/some-initial-reflections-slavery-new-testament>. A secular website, equally informative pertaining to slavery and household life: [http://www.pbs.org/empires/romans/empire/slaves\\_freemen.html](http://www.pbs.org/empires/romans/empire/slaves_freemen.html).

## 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<sup>[b]</sup> 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<sup>[c]</sup> appeared in a body,<sup>[d]</sup>  
 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,<sup>[a]</sup> **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,”<sup>[b]</sup> and “The worker deserves his wages.”<sup>[c]</sup> **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.